The
Congregational Quarterly

EDITORIAL

OUR customary editorial comments give place in this issue to the account of impressions gathered on his recent journey around the world by Dr. S. Maurice Watts, the Moderator of the International Congregational Council, which are summed up in two important recommendations; and to correspondence.

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A MODERATOR'S ODYSSEY

It has become a tradition for the Moderator of the International Congregational Council to make one extended tour during his five years in office ; and, in my case, the first claim came from Australia and New Zealand. As a result, my wife and I spent six months travelling 45,000 miles visiting distant members of our Congregational family. We first went to the United States at the beginning of June, 1956, with the main intention of attending the meeting of the General Council of the United States in Omaha. Thereafter we flew from Miami to Jamaica, and had a few days among the pastorates there. From Kingston we flew to Panama to join a ship for New Zealand. After sixteen days in New Zealand we crossed to Australia, where we were kept very busy for two months. We joined our homegoing ship at Fremantle. The international storm around the Suez Canal blew us round the Cape and this gave us an opportunity of brief fellowship with our friends in Cape Town.

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UNITED STATES. The meeting of the General Council of the Congregational Christian Churches of the United States in Omaha, Nebraska, was of the greatest importance. After years of negotiation a final decision was taken on the merger with the Evangelical and Reformed Church, which was approved by an overwhelming vote, and a uniting assembly will be held next year at Cleveland, Ohio. It so happened that long before I had accepted an invitation from the E. & R. Church to preach at their central church at Chicago. Before the service on Sunday morning I learned the result of the vote at Omaha, so that I was able at once to give a hand of greeting to our

brethren at Peace Memorial Church. Everyone will regret that there is among the Congregational Christian churches a dissenting party. I was impressed at the Assembly by the gestures of love and goodwill that were shown to the dissenting brethren. The newly-joined churches will be called The United Church of Christ. The name arises because both the Congregational Christian Churches and the Evangelical and Reformed Church were each the result of a union of churches, and it is hoped that there will be further unions which can all be included in the new title. It will be observed that the name Congregational is disappearing in the world ; but what does a name matter if the faith persists ? The Basis of Union states that the unit of organisation of the United Church of Christ is the congregation, that is, the local church, whose rights shall in no wise be abridged. These congregations may organise associations and conferences which will make effective the co-operation between them. It appears as if the Congregational view is safeguarded, but it is not possible to have a union unless a contribution is given by each side. The general Synod of the United Church will be elected by the conferences of delegates chosen from the members of the congregations. The complete order of the new United Church will be drawn up only after the consummation of the union. I had the privilege of being on the platform when Dr. James Wagner, the President of the Evangelical and Reformed Church, and a delegation, were presented to the General Council. In his impressive address Dr. Wagner said that the E. & R. Church had never even remotely assumed that its way of life should, or could, be imposed on the United Church of Christ. By the same token it was assumed that even the Congregational way was not held to be so inflexible that it is not always subjected to the tests of time, the scrutiny of God, and the operation of mutual trust and generosity. " This union, if it is to be the offspring of humility and hope, dare not ever be conceived as the absorption of one fellowship by another, in which the former would be required to cast off all of its past and its precious traditions. Each of our communions has values it would bring as gifts to the other, and our union will be strengthened and enriched by incorporating the best from us both."

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JAMAICA. The necessity of going to Panama to join a ship for New Zealand made possible a short visit to Jamaica. Our churches lie in a parallelogram stretching across the island from Montego Bay in the north to Kingston in the south. We visited every pastorate, but were unable to see all the village

stations. We were happy to find that there is little of the colour bar in this beautiful island. The discovery of bauxite and the development of the tourist trade will bring wealth to Jamaica, but there are fears that more consciousness of colour may develop in the future. Much progress is being made in education, and we were particularly proud of the development of Clarendon College which now has more than 400 pupils, of whom 140 are boarders. The headmaster is a brilliant coloured man, and the members of the staff, both white and coloured, work together in perfect harmony. We would like to feel that there was more evangelistic effort in the churches.

There is much concern in Jamaica about church union. A commission set up in 1953, embracing Methodists, Presbyterians, Churches of Christ and Congregationalists, decided to proceed on two lines : to demonstrate the ability of the several churches to cooperate at many levels and in many spheres of church activity, and to draft a Basis of Union. I visited a theological college where now five denominations are working together and hoping to serve all the islands of the Caribbean. I heard also of united work among young people, in the training of lay preachers and deaconesses and in the establishment of united congregations in new areas. The Basis of Union is expected to be ready shortly for presentation to the various churches.

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NEW ZEALAND. Everywhere we found a deep and active concern about the union of churches. In New Zealand the prospects of union were said to have been brighter a few years ago than today. Then our churches were so weak that extinction seemed likely, but today there is a happy change. Seven years ago half the pastorates were vacant; today every one is filled. There is an increasing number of young people in the churches, the new college at Auckland is prospering under the leadership of Mr. Nicholas, who has given up his pastorate to meet the demands of the college work. He has the help of an excellent secretary, and there is a new spirit of optimism which manifests itself in new buildings and generous giving. The churches are still only a small part of the community, but there is a noticeable revival.

One of the recent developments is a large influx of people from the Pacific islands. They are deeply religious, but not denominationally conscious. Most of them have been in association with the L.M.S. They prefer to worship in separate communities. I had the deeply moving experience of preaching in the large church of the Islanders in Auckland, when four

languages were used. There are now fourteen centres of worship in New Zealand for these interesting people. It is to be hoped that they become full partners in the Congregational Union.

If union is to come in New Zealand it is better that it should come in strength rather than because of weakness. At this present time a referendum of all church members is being taken. I do not think such a vote will carry matters very far, but it is symptomatic of the widespread longing for the union of Christ's Church.

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AUSTRALIA. In Australia the movement towards union did not seem to be so strong, perhaps because our churches are vexed with their own problems, which are now being tackled with fresh energy. The Union of Australia and New Zealand is seeking the means to provide a General Secretary and a central office. At present each State has its separate organization, but there is need to plan to meet the problems of Australia as a whole, the chief of which is church extension. Other denominations have gone ahead in a way Congregationalism has failed to do, and it seems plain that they have done so through a central organization which we lack.

There is a serious shortage of ministers, which the Australian colleges cannot meet. In view of the tremendous opportunity in this developing continent, there is an urgent call for ministers from other countries, and since the majority of immigrants is no longer British, the call might be sounded among our European brethren. Recently two ministers from Australia have spent a considerable time in the United States studying methods of church administration and finance. They became enthusiastic advocates of the 'Every Person Canvas' and have sponsored that method of church finance throughout all the Australian States. Already something of a financial revolution is taking place. Not only is much more money forthcoming, but the laymen are being involved in many branches of church activity. This is a considerable advance in Australia where far too much is left to the ministers.

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I add two comments of a general nature. The first is that my deepest impression is of the sense of isolation felt by our Congregational brethren in many parts of the world. We in this country must be prepared to adjust our budget so that every means of communication can be used more frequently and more widely. Personal visits are more important than

might be thought. We must try to send more representatives of world Congregationalism to increase among our friends the sense of 'belonging'. There are many of our churches which do not use the name Congregational and have no conception of their place in our world-wide family. There will be vast distances and exacting labours involved with a considerable expenditure of time and money, but the demand is imperative.

We must multiply, too, the exchange and loan of teachers of theology and courses of study for students in other lands. We must multiply news-sheets in order to share ideas and projects and news of the churches. We might well use the *Congregational Quarterly* to portray the history, organization, achievements and theological concerns of world Congregationalism.

Secondly, I have become convinced that we must shortly take momentous decisions about the future of the International Congregational Council. Is our Council to be merely a meeting place for those who share a church-life which is for some of us the historic, that is, the British, form of the complete independence of the local church, the frequent meeting of the members for business and fellowship, and the private control of all such organizations as our theological colleges? Or do we envisage this fellowship as being truly the catholic church into which all Christian people may enter who so desire?

The whole matter is high-lighted by the increasing number of united Churches. To what ecumenical family do they belong? They can, of course, join the World Council of Churches; but that Council clearly maintains that it is not, and does not seek to be, a united Church. The United Churches cannot join any confessional group. They cannot join the Baptist World Alliance because they are not Baptists; nor the Methodist, Presbyterian, nor Anglican world groupings. They have no world-wide family to which they wholly belong. Is the International Congregational Council such a family? There is evidence that some United Churches are looking in that direction.

S. Maurice Watts.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

CORRESPONDENCE

The Editor,

The Congregational Quarterly,

Dear Sir,

The Editorial Board at a recent meeting considered the Editorial comment in the January number on political issues and on the Suez affair in particular. While it recognises your standpoint and the support for it, it recognises also that there are other approaches to and ways of presenting those issues. The sharp and substantial cleavage by way of reaction to them in the country at large was and is reflected in our churches. It was thought, therefore, to be in the interest of a fair presentation of Congregational thought in this country and especially for such readers of the Quarterly abroad as might not be able to check views by further reference to British periodicals that some opportunity for expression of other views should be afforded. The Board has invited two of its members to address letters to you which it is hoped will appear in April issue.

Yours faithfully,

JOHN PHILLIPS,
Chairman.

Dovaston Manse, Kinnerley, Oswestry.
March 2nd, 1957.

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Dear Sir,

Very reluctantly, I feel that I must write to express my sense of distress at the opening paragraphs of the Editorial in the January number of the Quarterly. That your opinions in reference to international politics, and very likely also to the party politics of this country, differ considerably from my own may well be true, but that is not the point at issue; what troubles me is the way in which your opinions are expressed. If contemporary political problems are to receive prominence in an Editorial, the issues involved should surely be presented with some attempt at balance and with due regard to differing points of view, however trenchantly the Editor may express his own mind. The opinion which you express that

the action of the British Government over Suez was right is one held by many; but the opinion that it was wrong is also held by many. This contrary opinion has, moreover, been expressed not only by the British Council of Churches as a responsible and representative Christian body, but by our own Moderators as a responsible and representative group of Congregationalists. Of the statement issued by the Moderators you make no mention.[1] It is most regrettable that, in a periodical with the sub-title "The Journal of World Congregationalism", and with readers in the United States and many other parts of the world, the impression should be given that the Congregational churches in this country were, in general, in support of the Government's action or dissented from the statement drawn up by the British Council of Churches.

The deputation from the British Council of Churches to the Lord Chancellor you mention, but, as in an earlier phrase about "the beating of breasts and the rending of garments," only to disapprove of such action as intervention which cannot have any hope of success and indeed "ought to fail." You even say that "we ought not to want to intervene. Our concern is with what people believe and think, and not with what they do." That such an assertion would ever be found in the Editorial of a Nonconformist periodical, and that the *Congregational Quarterly*, I should have judged almost incredible. If it were true, the Life and Work Committee of the Congregational Union might as well cease to exist. To write in such terms at all seems to me deplorable; but that a matter which has keenly exercised the Christians of almost all communions should be treated thus, almost as if it were not a moral issue at all, is deeply wounding.

Yours faithfully,

GEOFFREY F. NUTTALL.

New College, London.

March 2nd, 1957.

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Dear Sir,

I have been asked to express and explain the reaction of a number of readers to the Editorial in the January number of this journal. In doing so I should like to make four points.

(1) The Editor's views are his own, neither controlled nor interfered with by the Board, which is a purely advisory body. This seems to me right, and in line with the tradition of British Nonconformist journalism,

[1] No disrespect to the Moderators was, of course, intended. No copy of their statement reached this journal—Ed.

where comment on public affairs has always been outspoken. We have, as Free Churchmen, never believed that Christians should avoid politics or the discussion of politics, nor that some should dictate views to others, but rather that each man should speak as it is given to him to speak by the Spirit to speak and that the reader should test his words by the same spirit.

(2) This being so, why was it that many were offended by the tone and the terms of the January Editorial, and in particular by the paragraph concerning Suez? Let me recall what seems to have given offence:

> It becomes more and more evident that the British and French Governments acted not a moment too soon in checking the Egyptian dictator. . . . We may live to be grateful to a government that was strong enough and bold enough to take action. . . . The action of the Government has exposed the realities of the situation. They deserve . . . the thanks of the whole free world.

There is nothing silly or shocking about these views. They are held by very many people. Yet if left to stand by themselves as editorial comment they are likely to give offence because they miss out a vital factor in the situation, which is a deep division of view, not only in the nation but in the Free Churches.

(3) The historian of the future will, I believe, regard Suez as the issue which divided the British people more than any other since Munich. The division was clear from the responsible press, the *Times* being on one side and the *Manchester Guardian* on the other. It was clear from more than one clash in the House of Commons, and on the wireless, notably between the Prime Minister and the Leader of the Opposition. It emerged most clearly of all, perhaps, in the speech of Lord Tedder in the Upper House. It divided churches, schools, common-rooms. In one college the younger staff were for Eden and the older staff against; in another college the position was the reverse. In the denomination curiously enough almost all printed comment (so far as I could judge) was critical of the Government. Does this mean that our denomination is less divided than the nation, or that only one view happened to find expression? In either case the views of the Editor of the Quarterly supplied a much needed corrective, if only they had taken account of the rest, of the equally outspoken and extreme views that had been expressed in the *Christian World*, in the Moderator's statement and in the *Congregational Monthly*.

(4) Why bring all this up again? Not to recriminate or blame, but in the interests of balanced judgment. Since November many extreme attitudes have been modified, the *Times* being a notable example. As things have gone, neither point of view can say 'I told you so.' There is evidence that we have lost prestige in the Middle East. There is hardly any evidence that the United Nations, even with British backing, could have supplied effective action. There has been no obvious change in

British policy; nor any shift that I can discern in Free Church opinion, except perhaps an increasing concern as to trends of American policy.

Yours faithfully,

W. G. MOORE.

St. John Baptist College, Oxford.

March 7th, 1957.

Following these letters it is perhaps right to say that private correspondence addressed to the Editor is almost equally divided between approval and disagreement. The events concerned which, as Mr. Dulles said in his speech at the Assembly of the United Nations on November 1st, "emerged from a murky background", have now passed into history which is moving too rapidly for further profitable discussion here.

THE CINDERELLA OF THEOLOGY: The Doctrine of the Holy Spirit[1]

By G. J. Sirks, M.A., D.D.

More than once the doctrine of the Spirit (Pneumatology) has been called the Cinderella of Theology. If this was so in the past, and is perhaps still, it now requires our full attention. At the risk of viewing the situation through 'continental' eyes, but hoping you will recognize this, I would say that the nineteenth century, impressed by the advance of science, confronted theology in the first place with problems raised by natural science. Its first question concerned the nature of God, especially in connection with creation. Scientific historical inquiry paid attention to the Bible, and in the New Testament focussed its interest upon the question of the historical Jesus. This work culminated and came to a temporary halt in Albert Schweitzer's *The Quest of the Historical Jesus*. A revival of Systematic Theology and Dogmatics followed, and in the opinion of the dogmatists the connecting lines between theology viewed from a cosmic standpoint and the Gospel were too long. The same thing was seen happening in the historical study of religions which came to cover an ever-widening field. On the other hand, however, they could not be satisfied with a 'life of Jesus', so that Christology began to occupy a central place which it has held during the last few decades. And, if Pneumatology received any attention at all, its allotted place was small. In any case, the doctrine of the Spirit was approached from a conception of the Trinity, closed or unfolded in its different elements. And this happened even when theologians tried to return to a supposed Biblical period prior to any conception of the Trinity. There remained the Father, Son and Holy Spirit, conceptions determined by many factors, and approached from the christological angle: without the Son it was impossible to speak of the Father; without Christ one could not understand the Holy Spirit. It seems to me that this emphasis is now shifting, and that it should do so. The deep concern with anthropological questions requires of us, indeed forces us, to recognize the importance of the doctrine of the Spirit. Will this lead to giving it a place of central importance?

I. Starting from transcendental theology, which from the 1920's has given a great impulse to theology, I will now

[1]A paper read at a conference at Le Chambon arranged by the International Congregational Council. It is printed in the *Harvard Theological Review*, by arrangement with whose Editor and the writer it appears here.—*Ed.*

orientate myself by reference to three great figures: Karl Barth, Emil Brunner, and Gerrit Jan Heering, Professor of the Remonstrant Seminary, Leyden, 1917-49.

Barth discusses the doctrine of the Holy Spirit in his chapter, The Revelation of God.[2] Jesus Christ, he says, is the objective reality of the revelation, who from this reality becomes the objective possibility of the revelation. Behind this stands God's freedom with respect to man. This objective reality and possibility being extant, the descent of the Holy Spirit may take place as the subjective reality of the revelation, from which the subjective possibility for man proceeds. Behind this lies man's freedom with respect to God. Through the descent of the Holy Spirit man receives his existence, that is to say, man is so gripped and changed by it, that he receives his existence only from the revelation. The important thing is that this subjective reality of the revelation is quite dependent upon the objective reality (Jesus Christ); so dependent that the subjective reality (Holy Spirit) is altogether enclosed within the objective.

This means that the doctrine of the Holy Spirit is hemmed in by Christology and cannot force a way out. The peculiar character of the Spirit consists only in this, that in the revelation it makes audible the Word of God. But the Word of God is the Lord Jesus Christ, so that the doctrine of the Holy Spirit, which seems to be independent, has once more been absorbed into the circle of Christology. Notice, too, that all this has validity only within the Church; but we must specially bear in mind that the Holy Spirit's point of impact is upon individual personality.

With Brunner things are different.[3] For him Pneumatology is not imprisoned within Christology, but presupposes it. He states it thus: man's existence and end is determined by God's work; the issue is the meeting between God Himself and man. There are three levels on which this work and meeting are to be found: on the level of Creation (God, Creator and Father); of Redemption (Christ); and of Regeneration (Holy Spirit). This corresponds with our three-dimensional existence in time—past, present and future. The doctrine concerning Christ (redemption in the present) would lose its meaning without the doctrine of the Holy Spirit. Christ brings into our lives the new 'whence' (Woher) after the first 'whence?' is answered by our creation. This new 'whence'

[2] *Die Kirchliche Dogmatik*, I.2.Par.16. Zurich, 1945.

[3] *Vom Werk des Heiligen Geistes.* (Concerning the Work of the Holy Spirit.) Three Lectures to the University of Copenhagen, p. 10. Zurich, 1934.

has its reality in the fact that we have come from God's infinite love. Thus my past as a creature is annulled and restored. But my existence has now to be directed towards the future, otherwise life is like a film which shows a man jumping but who is suddenly suspended in mid-air. To anticipate the future and to direct man towards it, is the work of the Holy Spirit. Regeneration by the Holy Spirit makes us participate in God's Sonship in advance (*Rom.* viii, 14). And only when this happens does the present (Christ's redemptive work) acquire meaning. This is the direct work of the Holy Spirit in and for the personality, and may issue in a community, the religious community. Then what happens? Again Christ is central to the community, and Christology becomes the starting-point after the work of the Holy Spirit is accomplished. The important point is that here, too, Christology is central, though Pneumatology is not enclosed within it, but has a function of its own. Yet it is tested and realized by Christology which remains the norm for the Spirit. This latter may be the confessional element, but not the critical element. Christ remains the norm for the Holy Spirit. And again we must bear in mind that here too the impact of the Holy Spirit takes place within the personality.

The third point of orientation is G. J. Heering, whose theology is more open, dynamic and mobile. The Spirit of God is equated with the Spirit of Christ, who is in turn equated with the Holy Spirit.[4] These three form one strong identity. The Spirit is the continuous stream flowing in the process of revelation, and has both a divine and a human aspect. As Holy Spirit it is the revelation of God in man, and is also received as such by man through faith. We possess this Holy Spirit in our faith. It is God's gift to us. Christ, the historical revelation, becomes a personal revelation in and through the Spirit. The Holy Spirit connects God's Spirit with that of man, and operates where revelation and faith meet each other. The Holy Spirit is God's living connection between revelation and faith, not to be conceived of, however, without Christ. He possessed the Spirit in reality ; we possess it only in faith. Through religious man this divine revelation can issue in the religious community. This happened at Pentecost where the ecstatic-prophetic found an historical culminating point. For Heering, too, Christ and Christology take a central place. The Holy Spirit flows through Christ into man whose entire, or religious, personality being involved, is awakened by it.

[4] *Geloof en Openbaring* (*Faith and Revelation*). pp. 173ff. Arnhem, 1950.

Summing up, we find in these three dogmatists one point of agreement : it is in the human personality, the individual life of man, that the impact with the Holy Spirit takes place. With Barth this occurs only within the Church ; with Brunner it happens within the personality and issues in the Church ; with Heering the Spirit flows into the Church or congregation through those who believe in Christ and therefore in God's holy love. These three theologians differ, among other things, in their conception of the religious community, but they correspond in the direct connection they find between the Holy Spirit and the human personality. In all three this direct involvement of the personality is central.

II. In order to advance we must now orientate ourselves by the Scriptural data. Besides doctrine, the New Testament contains the Gospel story, a reflection of what was lived and preached in the Christian community concerning the relation between Jesus Christ and the Holy Spirit. We may start from this, that in all four Gospels Jesus Christ stands as the bearer of the Spirit, who therefore only seldom operates directly. When Jesus leaves the world, however, the nature and operation of the Spirit will become evident. According to their canonical order, the line we are now tracing through the Gospels ends with St. John where Jesus, having appeared to his disciples after death, endows them with the Holy Spirit (*John* xx, 22). Towards the close of the Synoptic Gospels we read of personal appearances : to the Marys, after which Jesus commands his disciples to teach all nations (*Matt.* xxviii 19f.) ; in St. Mark's account the injunction is to preach the Gospel to the whole creation (*Mk.* xvi 15) and, anticipating our theme, believers " shall speak with new tongues " (*Mk.* xvi 17). After the appearances to the women and the travellers to Emmaus, in St. Luke's Gospel, the injunction to preach is followed by an instruction to wait for an enduement of power " from on high " (*Lk.* xxiv 49). We must also bear in mind that in *Luke* i.17 'spirit' and 'power' appear together. Finally, in St. John's Gospel, Jesus bestows the gift of the Holy Spirit upon his disciples. There are personal appearances to Mary, and later to Thomas, besides that at which ten disciples are present and receive a sacramental command concerning the remission and retaining of sins (*John* xx 23). This action is reminiscent of the Day of Atonement.

It is important to notice that the action of the Holy Spirit in the Gospel stories differs from the expositions of the dogmatists for whom the impact of the Holy Spirit occurs within the individual person. In the Gospels, personal meeting with

Jesus occurs during his life or after the crucifixion, but the Holy Spirit comes to the group, the circle of disciples. After washing their feet Jesus explains to the Twelve that the Paraclete will come to them all together, will teach them, bring to mind Christ's words and lead them into all truth (*John* xiv 26 ; xvi 13). The personal element, therefore, lies in the contact with the person of Jesus Christ ; the Holy Spirit is the binding element in the group or circle.

This standpoint is expressed in other New Testament books, but here we shall look only at *The Acts of the Apostles*. There Peter stands in the circle. His first work is to complete the Twelve again. He is the central figure at Pentecost, and when the Holy Spirit descends upon them he speaks as the representative of the circle. But to St. Paul, who journeys alone to Damascus, it is not the Holy Spirit who comes, but Jesus who appears to him in person : " Saul, Saul, why persecutest thou me ? " " Who art thou Lord ? " " I am Jesus whom thou persecutest."

We must not, therefore, draw a line from the historical revelation or objective reality of Jesus Christ to the personal revelation or subjective reality of the Holy Spirit. It is not like this in the New Testament. In the Gospel stories the line runs from personal contact with Jesus Christ to the gift of the Spirit, of which He was the bearer. The circle then becomes the bearer. Starting from the congregation, as first given historical reality, the line runs from the community in the Holy Spirit to Jesus Christ. He is second ; the Holy Spirit is first. In my opinion J. E. Fison states it rightly in his book *The Blessing of the Holy Spirit*. Discussing the words 'holy' and 'spirit' in the Bible he points out that 'holy' is strongly emphasized in the Old Testament, and proceeds to show—following G. K. Barrett's *The Holy Spirit and the Gospel Tradition* (S.P.C.K. 1947)—that there is a great change in the New Testament. There *hagios*, like *pneuma*, is a dangerous word and needs reinterpreting before it can be safely used. For the New Testament writers " the spirit is primary and holy is secondary. They saw more danger in a perverted and static and defensive religion of holiness than in an eccentric and twisted but dynamic and aggressive religion of the spirit." The important thing about the first Christian congregations was that they were communities of the Spirit ! But then the two freshly-handled words 'holy' and 'spirit' are combined. Upon this pivot everything turns. *For the New Testament writers the conception of the Holy Spirit was the central idea.* " In the novel combination of both words, holy and spirit,

they characterized the uniqueness of the new religion."[5] This means that the doctrine of the Spirit should have priority. It is true that Fison, after drawing this conclusion from his study of the New Testament, still arrives in a roundabout way at a theology which makes Christology its starting-point. He is, perhaps, too tightly bound by rigid church tradition ; but we must keep in mind the point that pneumatology should be given priority, for it leads us to that spirit which is the binding element of the circle, and also its *critical* element !

III. In order to show this we must note briefly the function and nature of the Holy Spirit. St. John's Gospel, the Gospel of the endowment of the Spirit, describes the function against a transcendental background. " When the Paraclete has come whom I will send you from the Father, the Spirit of Truth, which issues from the Father, he will bear witness as to what I am " (*John*, xv 26 ; translation, E. V. Rieu). The first part indicates that the relation is going to be established by God ; the second that it will be contact with a group to whom witness will be borne as to what Jesus was. This will happen in three different ways. The Holy Spirit will *teach* the disciples ; will *call to their minds all that Jesus has said to them*, and then *lead them into all truth* (*John* xiv 26 and xvi 13). Teach them ! From what ? Recall to their minds ! From what source ? Lead them on their way ! Through what wood ? These words are St. John's version of Matthew's words at the end of the parables (*Matt.* xiii 52) : " A Doctor of the Law, a scribe, has only to be schooled in the Kingdom of Heaven to be like a householder with a store of treasures new and old at his disposal " (translation E. V. Rieu).

What is this 'store of treasures' ? What is the source from which, according to John, the Holy Spirit will teach and bring all to mind again ? What is the wood through which he will guide the way ? What if it should be the Holy Scriptures ? Or more exactly, the written and unwritten tradition ?—that is to say, both the Scriptures and the living tradition which is ever reforming and renewing itself, and from which the Scriptures themselves have also sprung ? The disciples lived with and from the Old Testament. St. Luke, among others, gives clear proof of this. He makes the unknown companion on the Emmaus road (xxiv 27-44), who later turns out to be Jesus, expound the Scriptures. Whatever passages were chosen are seen in relation to Christ. In *Acts* viii 26 Philip is guided to the eunuch's chariot, and from the passage in Isaiah, the evangelist begins to preach Jesus. Thus the Holy

[5] The Blessing of the Holy Spirit. J. E. Fison, p. 109.

Spirit will operate in the circle of the disciples, teaching them to read the Scriptures with new eyes. To this new reading they will testify. Indeed, does not the last chapter of *Mark* say that " they shall speak with new tongues?" (xvi 17).

Here a detailed inquiry should be made into the speaking with tongues (*glossolalia*) recorded in *Acts* ii and 1 *Corinthians* xiv-xvi, but it is impossible here. Yet I shall not pass it by completely. Look at the story of Pentecost which we customarily see in the light of an ecstatic exaltation. The account is confused and confusing. The sound " as of a rushing mighty wind " and tongues " like as of fire " fascinate us and lead us to the thought of ecstasy so that too little attention is paid to *what was spoken with tongues.* We are told that the speech referred to " the wonderful works of God " (v 11). It is not difficult to see the correspondence between the phenomena of Pentecost and the winds and fire which operate, according to Psalm civ 4, as God's angels and ministers. This Psalm belongs to the group (ciii-cvii) which praises the Lord for His great works in creation and history. The important thing in *Acts* is not wind and fire, but that a time has come when once again God sends His messengers and ministers, filled with the Holy Spirit which makes them speak with tongues. *Glossa* may mean 'tongue' or 'language', and also " a word or a part of Scripture (mostly old), which requires exposition, an altered or new exposition given by commentators." Then the word 'glossa' begins to mean the explanation itself : an explanation which, written in the margin as a comment upon the text, was left there but gradually became incorporated into the text. Thus the Scriptures grew, handed down by oral tradition, absorbing ever more elements. Thus in particular did those scriptures grow, which were to be stamped by religious authorities as Holy Scriptures. The classic glossators of the Alexandrian School were famous. The leaders of Temple and Synagogue, the Scribes and Doctors of the Law, but also the leaders of sects, joined in their own ways the group of acknowledged or unacknowledged glossators who worked in the field of Holy Scripture. Psalm i, which is an introduction to all the Psalms, calls that man blessed who does not sit in the circle of scoffers but meditates in God's law " day and night." " For the Lord knoweth the way of the righteous : but the way of the ungodly shall perish " (v 6). And the way to be followed, along which the great works of God could be seen, led through a definite choice of passages (pericopes) from the Old Testament.

In their interpretation the schools might differ ; tradition

had all but established the route, and in general there was little difference in their explanations. We shall be led astray through rendering '*glossai*' too easily as 'languages'. In the story of Pentecost 'languages' are called '*dialectoi*'. Clearer insight is obtained when we translate '*glossai*' as 'pericopes', chosen passages of Scripture—with or without a commentary.

Now the substantive '*glossa*' is connected with the verb '*lalein*', and the ecstatic element is suddenly introduced here : '*glossolalia*'. But '*lalein*' does not mean to speak in a confusing manner : it nearly always means to speak in an ordinary way, and is sometimes related to the adverb '*orthos*', orderly (cf. *Mk.* vii 35). This is contrary to what is suggested by the story of Pentecost. The '*glossai*' form the contents of what is spoken as in *Ephesians* v 19 : " Speak to yourselves in Psalms," which means the reciting of psalms, singing or half-singing. This was done during public worship and contained the teaching of Holy Scripture.

Those acquainted with the East or the world of Islam know the place occupied by the recitation of Holy Scripture, and for what lengths of time it may be sustained. The recitation may sometimes be monotonous or expressed in the manner of an incantation, but that is quite different from what we understand by the ecstatic declarations under the power of the Spirit at Pentecost. What matters is to see that 'speaking with tongues' formed a usual part of public worship, namely, the reading or reciting aloud of fixed passages of Scripture whose order was according to tradition.

What happened then at Pentecost ? Evidently something so radically different that " they were all amazed, and were in doubt, saying one to another, What meaneth this ? " (*Acts* ii 12). Verse 4 says that they were all filled with the Holy Ghost, and began to speak with other '*glossai*' as the spirit gave them utterance. '*Heteros*' (other) means 'contrary' in most instances, rather than 'something different'. *Galatians* i 6 speaks about 'another Gospel'. St. Paul does not mean merely a divergent Gospel, but one which is contrary to the Gospel of Christ. '*Heteros*' is a definite thing, intentionally chosen and set over against what was given before. Thus 'other tongues' are pericopes different from those given by tradition.

In the midst of the many devout Jews " out of every nation under heaven " who were in Jerusalem at the time, different dialects were spoken by the disciples, or rather by all those who were " with one accord in one place," probably the 120

mentioned in *Acts* i 15. Those who might be supposed to speak the Galilean dialect of Aramaic now spoke all kinds of Aramaic dialects such as were spoken in Jerusalem by Jews "out of every nation." This remarkable thing confounded the multitude, but when people became conscious of what was really happening they recognized that the one hundred and twenty were proclaiming the wonderful works of God—"in our '*glossai*'" they say to each other (ii 11); in '*glossai*' from our Scriptures. But they are not the pericopes expected on this feast-day; they are different from those prescribed by tradition. The interpretation given by the disciples is so foolish that men could only scoff at them and accuse them of drunkenness. But we recognize in the event the word stated in *Mark* xvi 17 that those who believe "shall speak with new tongues." This is the reciting of pericopes as is customary in public worship, certainly on feast-days, but the radical change is that the disciples either chose pericopes other than the familiar ones, or interpreted them differently. We need not be long in doubt as to the purport of this new and contrary interpretation: the pericopes were expounded in such a way as to point to Jesus. This, and the reaction of the multitude, caused such confusion that Peter, with the eleven, rises, intervenes and delivers an address comprising three '*glossai*' or pericopes: one from the prophet Joel and two from the Psalms. His exposition points so convincingly to Jesus that those present "were pricked in their heart" and said, "What shall we do?" This '*glossolalia*' of Peter was no ecstatic talk; it was decisive expository preaching. About three thousand were baptized the same day with the promise that they too should receive the gift of the Holy Ghost, enabling them to understand the Scriptures in this new, convincing and moving way. This was the work of the Holy Spirit, and rendered the new sect dangerous and insufferable. For it is a dangerous thing to put the Holy Spirit above Holy Scripture and the official Divine Service, and for men themselves to act as 'angels and ministers' of God. Only expulsion could follow this.

In this light we may now understand the scene in *Luke* iv 14-30 where Jesus returns to Galilee and visits the Nazareth synagogue on the sabbath day. He reads a pericope from Isaiah but interprets it in a way which could not be accepted. At first the congregation listens with approbation, but when unexpectedly he interprets a passage from *1 Kings* xviii about Elijah as concerning himself, the mood of his audience turns against him. Such interpretation is not permissible. The

angry people drive him out with the intention of hurling him off the prominence on which their city stood. That, indeed, would be the fate of those who combined the two dangerous words 'holy' and 'spirit', and proclaimed this to be the uniqueness of their religion.

IV. Has what has been said been a long discourse in Biblical Theology? This theology, however, must give us guidance concerning the doctrine of the Spirit. I have given it this ample space only in order that we may see the way we must take. Our starting-point is that the Holy Spirit is the binding and testing element, the confessional and critical element, combining for disciples the right way. It is the great task of our congregations to gather people who want to think, to use their wills and to live under the guidance of the Holy Spirit.

In the Gospel story the moment arrives in which Jesus endows his disciples with the Holy Spirit. When, in our public worship, we have heard the Gospel of which Jesus Christ is the centre, and have lived through it with him, there comes the moment when we, too, are sent forth once more into the world. There the Holy Spirit will guide us and help us to adopt a critical attitude towards this life and the world. But when we return and are again confronted with the preaching of the Gospel, still guided by the Spirit we shall adopt an attitude of religious criticism, a constructive attitude towards the conception of Christ that is preached to us. If we owe our conception of God to Jesus Christ and, in a beautiful metaphor, his Gospel is the great window through which we may see God in His truth,[6] then the Holy Spirit is the Spirit of the house in whose wall the window is placed. That is to say: we approach the conception of Christ, led by the Holy Spirit. Viewed in this way, the value of the study of the life of Jesus will be enhanced. Indeed, it is necessary that we prepare ourselves and that we seek to submit our own spirit and thought to the pressure of the Holy Spirit, to be imbued by it, so that the Paraclete may *teach* us, *call everything to our minds*, and *guide* us. Indeed, we may pray: *Veni Creator Spiritus.*

It seems to me that there is great confusion in the Christological questions studied today, and that these studies are the weak point of the Ecumenical Movement, the rock on which it might split. It stands in the midst of increasingly complicated questions of theology, and will not be able to concern

[6] *Geloof en Openbaring*, C. J. Heering, p. 283.

itself with much more than the problems of Christology. Our task seems to be, therefore, to help to prevent it from ending in a blind alley or morass of dogmatism, and ever to affirm that the heart of Christology is compassion. It is incumbent upon us, then, to make the doctrine of the Spirit central. I should also be inclined to say: *The first half of the twentieth century was a time of Christology : the second half will have to be a time for Pneumatology, the Doctrine of the Spirit.* This will entail hard work in the fields of Biblical Theology, Psychology and the Philosophy of Religion, and equally hard work in the domain of Dogmatics.

Let me finally advance three brief but urgent points :

1. The Holy Spirit is the Spirit of Truth which will lead us inexorably to the truth concerning the great deeds of God, even though it may lead us upon a track other than the one we follow through a traditional and over-simplified Biblical Theology.

2. The Holy Spirit is Love (*agape*). *1 Corinthians* xiii is the link between chapters xii and xiv, speaking, as it does, in '*glossai*', and by affirming that '*glossolalia*' is altogether determined by love. *Romans* v 5 also speaks about that love of God which is " shed abroad in our hearts by the Holy Ghost which is given to us."

3. The world (and we ourselves are part of the world) will ask for the fruits of the Holy Spirit, and rightly so. The language of our ethics is insufficiently clear because our ethics themselves are inwardly uncertain, yet we shall be judged by our fruits. Should this be called pragmatism ? Even this judgment may be of the Holy Spirit, and the Gospel's injunction still stands : " Wherefore by their fruits ye shall know them ! " (*Matt.* vii 20).

Is the Doctrine of the Spirit the Cinderella of Theology ? Cinderella is waiting, but not for a witch. She does not ask to be permitted to dance with the others for a while, nor even to dance with the Prince. She is waiting for Prince Theology to wed her.

THOUGHTS ON *ACTS*—

By John Ferguson, M.A.

(1)

Anyone considering the evidential value of *The Acts of the Apostles*, or any other book of the Bible, for the matter of that, has got to make up his mind about date, authorship, sources and purpose. This article discusses some impressions left by a careful reading of *Acts*, made in the leisure of a sea-voyage.[1] On these basic questions, I have nothing original to contribute, and it seems best to state briefly and fairly dogmatically the conclusions which I accept. That *Acts* is by the same hand as the third Gospel cannot be seriously doubted, and the attempt to do so by A. C. Clark has been adequately examined and rebutted by W. C. Knox among others.[2] That they are both by Paul's companion Luke is church tradition from the latter part of the second century onwards. Church tradition is not infallible in these matters, as the existence of " St. Matthew's Gospel " reminds us. In this instance it is confirmed by the 'we' sections (xvi 10-17, xx 5—xxi 18, xxvii 1—xxviii 16).[3] These are an integral part of the work, and not secondary material incorporated into it, and are wholly consistent with Lucan authorship. The attribution is slightly strengthened by the author's use of medical language.[4]

The problem of date is more serious. We can safely say that it could not be completed before 62 A.D., the date of the events which end the book, nor after the end of the first century, when the book begins to be quoted. My own view is based on the fact that *Acts* ends abruptly with Paul alive and in prison, and with no hint as to the outcome of his trial. I cannot think that if Paul were either acquitted or condemned when *Acts* was written this would not appear. The natural inference is that *Acts* was written early in 62. Luke could well use the long period of waiting to work up his material, and as the period dragged on and showed no sign of ending he might well have decided to publish, especially if Theophilus were in a position to hasten the outcome of the trial. There is no cogent reason for dating *Luke* and *Acts* later. The

[1]I should like to express my gratitude to my wife and to Mr. and Mrs. B. M. Haggis for their part in stimulating thinking by means of fruitful discussion, and to my colleague, Rev. M. F. Wiles for reading the MS. and for constructive suggestion.

[2]A. C. Clark, *The Acts of the Apostles*, pp. 393ff.; W. L. Knox, *The Acts of the Apostles*, pp. 2ff.; 100ff.

[3]A. Harnack, *The Acts of the Apostles*; J. C. Hawkins, *Horae Synopticae*.

[4]W. K. Hobart, *The Medical Language of St. Luke*, with the warnings of H. J. Cadbury, *Style and Literary Method of Luke*, cf. also A. Harnack, *Luke the Physician*.

alleged dependence of *Luke* on Josephus is quite illusory.[5] The predictions of the fall of Jerusalem in the gospel are such as any intelligent critic might have made, let alone one gifted with divine insight. There does not seem any substantial reason why *Mark* should not be dated to the middle fifties. Other arguments for a later date[6] are counterbalanced by those which point to an earlier one, such as the attitude to the power of Rome. Alternative explanations of the point where *Acts* ends, such as the intention to write a third volume, or the author's death, or (still worse) his ignorance of the trial's result, have little to commend them. Unless further evidence emerges, or further critical points are noticed, both of which are unlikely, the ending of *Acts* must be regarded as determinative of the date of writing.

If we accept Luke's authorship, there is no great difficulty about sources for most of the book. Luke is either recording that which he himself experienced at first hand, or that which he heard directly from Paul. This no doubt applies to the account of Stephen as well as to those parts of the narrative where Paul is a leading figure. There remains a question of the early chapters, which is of vital importance for the evaluation of their historicity. Here we may postulate three sources. The first is Mark's writings. Mark's mother was evidently a figure of some prominence in the early church, and Mark seems to have been in contact with its leaders, especially Peter. We know that Luke in his Gospel drew upon Mark. Further, the end of Mark's Gospel is mutilated, and it is at least possible that Mark went on beyond the Resurrection to Pentecost and the birth of the Church.[7] Secondly, Torrey, though he characteristically overstated his position, made out a strong case for an Aramaic document underlying at least parts of the early narrative of *Acts*.[8] If so, it presumably emanated from Jerusalem, but we have no grounds for suggesting a date. Third, and most important, are oral sources. Luke visited Jerusalem in 57, and Mnason and many others could give him first-hand reminiscences. In addition he could draw on Mark's experiences without needing access to his writings since they were certainly together when Paul wrote *Colossians*. I suppose in deference to the Form critics, one must add that the sermons and healing miracles may have had their own *Sitz im Leben* in the Church. The general conclusion must be that the later

[5] E. Schurer, Zeitschrift für wissenschaftliche Theologie xix (1876), p. 582.

[6] E.g., E. J. Goodspeed, *Introduction to the New Testament*, pp. 191ff.

[7] F. C. Burkitt, *Christian Beginnings*, p. 88 ; W. K. Lowther Clarke, " Theology," xxix (1934), p. 1068.

[8] C. C. Torrey, *The Composition and Date of Acts*.

chapters of *Acts* are as reliable as first-hand narrative ever is. The early chapters use good sources, but may legitimately be more rigorously criticized. In sum, however, I accept *Acts*, and, incidentally, the Gospels, as *prima facie* evidence for the events they purport to record rather than of the time when they were written, except where the record is so contradictory as to compel another conclusion.

The primary purpose of *Acts* is given in the opening paragraph. Luke's gospel was designed to proclaim what Jesus *began* to do and teach up to the time of the Ascension. *Acts* proclaims what he continued to do and teach through the Early Church, and, as has often been suggested, could more properly be called *The Acts of the Holy Spirit* or *The Acts of the Risen Christ*. There is no reason to doubt this statement of primary purpose. But it is certainly possible that secondary purposes entered in. Theophilus looks like a Christian name, in the word's original sense, and he is addressed in *Luke* by the title " most excellent " which suggests a person of some eminence and influence, though it need only indicate a member of the *equites* or bourgeoisie. Such people were rare in the early Church, and the identification with Flavius Clemens, though speculative, is attractive. However that may be, Poppaea, who had some interest in Eastern religions, was now a power in the land, and was perhaps approachable, and the work may have had an apologetic purpose designed to hasten Paul's trial to a favourable verdict. Furthermore Luke, while writing the Acts of the *Apostles*, is concerned to foster a particular view of Church history, and to defend Paul not merely to the Romans but within the Church. To this we shall return.

(2)

Before we do so, however, there are three aspects of the *kerygma* as it is presented in *Acts* which call for special comment. That the *kerygma* is authentic has been demonstrated by Dodd. " But a comparison with the *data* of the Pauline epistles makes it certain that at least the substance of this *kerygma*, with its historical core, is as early as the time of Paul, and that it represents the gospel which he declared to be common to him and the original Apostles, the tradition which he received and handed on. When we further observe that most of the forms of the *kerygma* in *Acts* show in their language a strong Aramaic colouring, we may recognise the high probability that in these passages we are in fairly direct touch

with the primitive tradition of the Jesus of History."[9] The nature of the *kerygma* is seen with clarity in Peter's speech at Pentecost : " Men of Israel, hear these words : Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. . . . Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."[10] Here we can see the major elements of the *kerygma*. Its subject is Jesus, and it comprises five propositions—(*a*) he performed miracles, (*b*) he was executed by the Jews, (*c*) God raised him from the dead, (*d*) this all happened by God's plan, revealed in prophecy, (*e*) God has made him Lord and Messiah. This pattern of preaching recurs with varying emphasis in *Acts*, and Mark's Gospel is an expansion of it.

There are three startling aspects of this *kerygma*, when compared with our contemporary presentation of the Gospel. In the first place there is no mention of Jesus' words, only of his works. The miraculous element in his actions is stressed as a sign that God was working through him. In the Gospel narratives Jesus refuses to use his miraculous powers as a sign in this way ; indeed he sees the suggestion as a temptation from the devil. Even after his miracles of healing his normal practice is to try to keep the matter quiet. On the other hand a large part of the Gospels is given over to the preaching and teaching of Jesus. In *Acts* the preaching of Jesus has been replaced by the preaching about Jesus, and the teaching of Jesus, much of which, like the Sermon on the Mount, was admittedly given to the esoteric company of the disciples, is presumably developed within the internal life of the Church, and has no part in esoteric preaching. Today in presenting Jesus to the outside world, in so far as we do it at all, we tend to stress the quality of his teaching first, and the goodness, but not the miraculous nature, of his works second. The points that I want to make are, first, that there is an apparent discrepancy of emphasis between what we are told of Jesus' approach and what is recorded in *Acts* of the early Church. It is too easy to explain this as a reflection of Church practice thirty years after the events, or as springing from a desire to avoid overlapping in written works. It is, in fact, historically

[9] C. H. Dodd, *History and the Gospel*, p. 73 cf. *Apostolic Preaching* passim.

[10] Acts ii 22-4, 36, R.S.V.

understandable in view of the impact which the Resurrection made upon the first Christians : it directed their thought away from the love of God towards the power of God. And, whatever we make of the precise figures of converts at Pentecost and later, this proclamation evidently did win people, who later became imbued with the teaching. Our contemporary preaching of Jesus is not in terms of this first *kerygma*. Have we returned from *Acts* to Gospels, from the preaching about Jesus to the preaching of Jesus ? If so, are we right to do so ? Have the conditions of hearing changed—preaching, as H. H. Farmer says so nobly in *The Servant of the Word*, must always be *ad hominem*—so that Peter was right in his generation and we are right in ours ? Or is there something lacking to our preaching ?

The second point arises directly out of this. The central point of the preaching was the Resurrection. It was not the Cross and Passion. The central emphasis of Christianity since the Reformation, and to some extent earlier, has been on the Passion.

> When I survey the wondrous Cross
> Where the young Prince of Glory died.
>
> Washed in the blood of the Lamb,
> Washed in the blood of the Lamb.
>
> O Cross that liftest up my head,
> I dare not ask to fly from thee.
>
> For lo, between our sins and their reward
> We set the Passion of thy Son, our Lord.
>
> He breaks the power of cancelled sin,
> He sets the sinner free ;
> His blood can make the foulest clean,
> His blood availed for me.

It has sometimes been properly fixed upon the love that offered itself to death. It has sometimes been morbidly and unhealthily magnetized in the same direction. It has sometimes been popularly or intellectually elaborated into a theology of the Atonement, based upon ideas of redemption, whereby the life of Jesus is the price given to buy mankind back from sin, or satisfaction, whereby God's justice must be satisfied by punishing sin and Jesus bears the punishment as representative of mankind. It cannot be too strongly said that there is no trace of this at all in the early *kerygma*. I believe that the first adumbration of this framework of thought in *Acts* is to be seen

in Paul's words to the elders of the church at Ephesus, where he speaks of " the Church of God which he obtained for himself with the blood of his own one "—the reading is uncertain, but the general meaning is clear."[11] It certainly looks as if most of our evangelical preaching and much of our theology has a content which derives from Paul's peculiar approach and which was alien to the outlook of Pentecost and the first proclamation. It must be said with equal vehemence that these early chapters of *Acts* give no encouragement to the sort of liberalism which reverences the quality of Jesus' life and teaching, but cannot stomach anything so improbable as the Resurrection. If one thing is certain from the narrative of *Acts* it is that the conviction that God had raised Jesus from the dead transformed the disciples into fearless revolutionaries, and this was the good news which they went out to proclaim. We have, of course, to remember that whereas our generation has mostly some belief, however vague and woolly, in survival after death, neither in the Graeco-Roman world nor in the Jewish world were there any great hopes in that direction. Indeed in Plato's day the very suggestion was greeted with startled astonishment.[12] The demonstration that the power of God was stronger than death was a message of hope. Throughout the New Testament this hope is based not on the natural immortality of the soul, which Plato sought to demonstrate, but on the revealed conquest of death in Jesus.

The third point is connected with the other two. The *kerygma* proclaims Jesus as man. There is no room here for docetism. It proclaims that God has made him—but not that he has been all along by inherent and prescriptive right —Lord and Messiah. But it does not proclaim him God. The humanity of Jesus was an axiom of the early Church ; it never occurred to them to question it ; after all, they had experienced it. The divinity of Jesus does not seem to have crossed their minds. Jesus has not performed his miracles because he was God. God has used Jesus as a human instrument for the performance of wonders—and uses Peter and John, Stephen and Philip similarly. Jesus has not risen from the dead because he was God. God has singled out the man Jesus to demonstrate through him His own power over death. Nothing makes it clearer that the reflective mysticism of John's Gospel is the product of a later period—which is not to deny the Johannine authorship. Thomas's affirmation " My Lord and my God " cannot be historical if the early chapters of

[11] Acts xx 28.

[12] Plato, *Republic* X, 608d.

Acts are historical. As we can reasonably place the writing of *John* on external grounds to the last decade of the first century, and as this was the period when Domitian was both persecuting the Church and setting himself up as " dominus et deus," the obvious conclusion is that this is a counterblast to Domitian's claims, and the narrative of *Acts* is not invalidated. From the end of the first century the attribution of divinity to Jesus is general. It appears explicitly three times in Ignatius's letters.[13] Within the New Testament canon it appears in 2 *Peter*, which on all grounds must be assigned to the second century.[14] In Justin's *Dialogue with Trypho* it is argued at some length. But it was not a part of the *evangelium* of the early Church.

These facts I repeat are startling. They challenge the religion which to us has become conventional. They do not necessarily destroy it. It does not follow that the Church grasped the whole truth about Jesus and the gospel immeddiately. But we do well to realize that our judgment as to how far and at what points it is right to go against the practice of the first disciples is highly subjective. Acknowledging this, I can give my own view briefly. I believe that the Church was right to substitute a general expectation of survival, deriving from Platonic philosophy and from the sense that this accords with the loving Fatherhood of God,[15] for arguments based too exclusively upon the particular manifestation of God's power in the resurrection of Jesus. I believe this because I believe such expectation to be rooted in the truth. It follows that in the new framework of thought within which we preach the Resurrection cannot be central, though it remains important. I believe, therefore, that we are right to fill out the preaching about Jesus with the preaching of Jesus, and in particular to supplement the message of God's power, which had knocked the first disciples off their feet, with the message of God's love, as Jesus taught it and demonstrated it. Further, I believe the mature judgment of the Church upon the divine nature of Jesus' personality to be justified, because a reflective reading of the gospel narrative forces from us the sort of questions which the Beatitudes wrung from R. W. Dale : " Who is this that places persecution for his sake side by side with persecution for righteousness' sake, and declares that whether men suffer for loyalty to him or for loyalty to righteousness they are to receive their reward in the divine kingdom ? Who is it that in that sermon places his own

[13] Ignatius, *Smya.* 1 ; *Rom.* 6, *Eph.* 18.

[14] 2 Peter : 1.

[15] And cf. Mk. 12, 26-7.

authority side by side with the authority of God, and gives to the Jewish people and to all mankind new laws which require a deeper and more inward righteousness than was required by the Ten Commandments? Who is it that in that sermon assumes the awful authority of pronouncing final judgment on men (Matt. vii 21-23)? . . . These are not words that we ever heard before or have ever heard since, from teacher or prophet; Who is he? That question cannot be silenced when words like these have once been spoken."[16] It was only slowly that the Church came to discern the lineaments of God in the human Jesus, but I believe that they were right to do so.

It is harder to see that we are equally justified in making central a doctrine of redemption linked to the Cross. If this were the nature of Jesus' victory, he would surely have made it clear to the disciples after the Resurrection, and it would surely have formed part of the initial *kerygma*; indeed it could not but be central. In fact, Peter calls his hearers to repentance. He proclaims to them the forgiveness of their sins in the name of Jesus Christ. But he does not link this call and proclamation with the Cross and Passion.[17] The sense is rather that God has raised Jesus from the dead to be Messiah and Lord of the Messianic Kingdom, demonstrating his authority to forgive the sins of all who truly turn to him.

(3)

The world of *Acts* seems strangely different from our world. It is a world in which the unexpected is expected. The disciples are mysteriously released from prison, with or without an earthquake.[18] Bonhoeffer, and a thousand others, were not so privileged. What are we to say? That these stories are the product of superstitious imaginings? But their circumstantial detail is persuasive—Rhoda so excited that she leaves Peter standing outside, for example. Furthermore, though we must not make too much of this, Luke's medical training would tend to make him sceptical of allegedly supernatural occurrences. The Hippocratic training was rationalistic. As one Greek doctor says, writing about epilepsy, which was known as the Sacred Disease and attributed to divine visitation, " It seems to me that the disease is no more divine than any other. It has a natural cause, just as other diseases have. Men think it divine merely because they do not understand it. But if they called everything divine which they do not under-

[16] R. W. Dale, *Sermon on the Trinity.*

[17] *Acts* ii 38; iii 19.

[18] Acts v 19; xii 7; xvi 26.

stand, why, there would be no end of divine things."[19] On the other hand, the general temper of the times was certainly more conducive to belief in the miraculous than in our own day. There is some evidence, especially from Africa, to suggest that where there is this environment of thought occurrences do in fact take place which are outside the purview of normal scientific explanation.[20] These things might be open to us, if we had minds which were open to them. I do not press this explanation. But if we accept the facts but do not accept this explanation, we are bound to say that the survival of the Church in the early days was so precarious and so important that God intervened directly in ways which He has since abjured.

The most difficult of these stories is the story of Ananias and Sapphira. Here we must rationalize. The death of Ananias is easy to believe ; the combination of a guilty conscience and Peter's stern words might well bring on a heart attack. But when Sapphira comes in, Peter speaks her death sentence, as he did not do with Ananias, and it is difficult to resist the conclusion that as the story stands he was open to a charge of murder. It is possible that the shock of her husband's death in addition to the other factors proved too much for Sapphira also. It would be an improbable coincidence, but not an impossible one. But to attribute the death to Peter is to make moral nonsense of Christianity. Jesus might wither a fig-tree, though even this seems more like a parable gone astray. He certainly did clear the money-changers out of the temple. But one cannot see him striking a man dead for moral obloquy, however serious and persistent. And if not Jesus, not the Spirit of Jesus working through Peter either.

Turning from this story to the miracles of healing we find a further fact that calls for comment. In the accounts of Jesus' healing miracles there is one common factor, the presence of faith co-operating with the healer, and only in a few stories is this not mentioned. The faith is not necessarily shown by the person healed, though it may be. When the woman with the issue of blood touched Jesus, and he felt the power ebbing out of him, it was her own faith which made her whole. But when the sick of the palsy was lowered into Jesus' presence it was not his faith but the faith of his friends which drew out Jesus' power, and the same was true with the centurion's servant and the daughter of the woman from Syrophoenicia. Furthermore, when Jesus was in the district

[19] [Hippocrates] *On the Sacred Disease.*

[20] See also the stories in A. Grimble, *A Pattern of Islands.*

round Nazareth there was so much scepticism surrounding him that he could not work there mightily. It is misleading to say with some commentators that those who were ill lacked faith ; it was rather that the very air which he spiritually breathed was rank with scepticism and stifled the outpouring of his power.

When we turn to the first healing miracle recorded in *Acts* we find a very different picture. Peter and John are on their own. There is no environment of expectation ; the lame man does not ask to be healed. There are no friends whose faith calls out the healing power. Yet Peter says with absolute certainty, " In the name of Jesus Christ of Nazareth, walk." There are two distinct points here. The first is Peter's assurance that the healing power of God is working through him. The Church in our own day is very properly recovering the ministry of healing. But we work hypothetically, not categorically. We pray to God " If it be Thy Will, heal. But if not, Thy Will be done." There are no ifs and buts with Peter. He gives the undiluted command " Walk ! " Plainly, we fail to submit ourselves to God's authority, or should we not have Peter's confidence ? There is here a lesson for us all. But when this is said, a problem remains. Granted that Peter was living close enough to God to discern His will that the man should be healed, and to feel the healing power rising within him. But was it God's *irresistible* will that the man should be healed ? Could not Peter's command have been frustrated by unrepentant sinfulness on the part of the man himself, or lack of faith around ? Or are we to say that Peter was given an irresistible healing power of a kind which Jesus himself seems never to be exercised ? It is all very puzzling.

If we would see the difference of atmosphere across nineteen centuries most clearly, we shall see it in the doctrine of the Holy Spirit. R. S. Franks went so far as to say " The doctrine of the Holy Spirit is chaos and never has been anything else. There has been no new work done on the Holy Spirit since the New Testament." Principal Lovell Cocks in his Chairman's Address to the Congregational Union—the greatest utterance by a Church leader since Temple's death—spoke of so many churches who " have not so much as heard whether there be a Holy Spirit." In other words, there is an initial lack of effective belief in the Holy Spirit, and that means that we do not really believe that God is at work in His world. Not many churches issue statements in the terms, " It has seemed good to the Holy Spirit and to us."[21] We are remote

[21] Acts xv 28.

from that certainty of God's will which the early Church apparently felt. It is not likely that the Church will again turn the world upside down until we recapture that certainty and live in the presence of the Holy Spirit.

This is fundamental but commonplace. But when we come to examine what *Acts* tells us about the workings of the Holy Spirit we come on a further difficulty, which is obvious enough, but not commonplace. If we were to ask a thoughtful churchman what he understood by the working of the Holy Spirit within the Church, he would probably answer, " The power of God, sometimes inspiring individuals, sometimes directing and guiding the decisions of the community as they submit their thinking and discussion to Him in prayer." This is the basis of the Congregational church-meeting. Its theological justification is not that it is more democratic than the arbitrary action of a hierarchy but that it represents the whole church submitting herself to the guidance of the Holy Spirit. In passing, it may be added that it might transform our church-meetings if we would only realize this. These elements are to be found in *Acts*. Peter before the Sanhedrin is filled with the Holy Spirit.[22] The council of Jerusalem takes its decisions in the name of the Holy Spirit."[23] It is the Holy Spirit who maps out Paul's route for him.[24] Sometimes the mode of action is surprising. A vacancy in the apostolate, admittedly before Pentecost, is filled by selecting suitable candidates, praying, and then drawing lots. Are our deacons' elections really canonical? At least I know no theological justification for supposing that God works through majority voting any more than through the drawing of lots. *Vox populi* is not *vox dei*.

This is a minor matter. What is a major matter is that the presence of the Holy Spirit in the early chapters of *Acts* is marked by ecstatic behaviour and ecstatic utterance. At Pentecost the disciples behave in such a way that some of the bystanders think they are drunk.[25] When they are reunited after the first appearance of Peter and John before the Sanhedrin, the Holy Spirit comes upon them with such power that the whole building shakes.[26] At Samaria, the attitude of Simon Magus makes it clear that those who received the Holy Spirit received him not merely with inward grace but with

[22] Acts iv 8.
[23] Acts xv 28.
[24] Acts xvi 6; xxi 4.
[25] Acts ii 13.
[26] Acts iv 31.

outward manifestation.[27] At Caesarea, it is the *glossolalia* which demonstrates the presence of the Holy Spirit with Cornelius and his household, and is the determining factor in justifying their receiving baptism.[28] This last is the most telling instance of all. These facts are obvious, but we gloss them over publicly and we gloss them over to ourselves. We point to passages in Paul's epistles and say something like "The wise judgment of the Church discouraged such demonstrative activities," without realising that we are implicitly saying that these were not genuine manifestations of the Holy Spirit, and when the early Church thought they were supremely receiving the Spirit, they were really suffering from mass hysteria. Sects which behave as did those first Christians whose power in proclaiming the Gospel we so fervently admire, we treat as harmless eccentrics. I am not drawing any conclusions from this. It may well be that if we really did open our corporate life to the dynamic power of the Holy Spirit, eccentric and not very respectable things would happen. It does not follow that when these eccentric things happen it means that they always happen by the dynamic power of the Holy Spirit, though the story of Cornelius suggest that at the first the Church thought that it did. I can only say that I have found this detailed examination of the conditions of life in the early Church profoundly disturbing to the complacency of my own churchmanship.

(4)

The last point, or series of points, which I want to make concerns that part of *Acts* which deals with the ministry of Paul. The immediate impression is that it is a highly selective account which contains some surprising omissions. There is no record of the period in Arabia which followed the conversion.[29] This is strange for several reasons. It omits a sojourn which must have been of great significance in Paul's spiritual development. It gives a misleading impression of the immediacy with which he became a Christian evangelist, for Paul's own account in *Galatians* suggests that the journey to Arabia was his first response to his changed situation. What is more, it omits an event which would have formed part of a pattern I shall seek presently to trace. There is no description of the quarrel with Peter at Antioch.[30] We can safely endow Luke with an eirenic purpose. But it is carrying

[27] Acts viii, 17, 9.

[28] Acts x 44 cf. also Acts xix 6.

[29] Gal. i 17, Acts ix 19—22.

[30] Gal. ii 11 ; Acts xv 30—5.

eirenicism a bit far to omit any mention of a confrontation which was by any standards momentous, especially as part of Luke's purpose is clearly to justify Paul's position *vis-à-vis* Peter. It seems certain that there are significant omissions from the narrative of Paul's stay at Ephesus. Nothing in the narrative explains the deep emotion which leads Paul to single out the Ephesian elders for a special reunion, or justifies his words in writing to Corinth about fighting with wild animals at Ephesus, let alone other sufferings which seem to belong to the same period.[31] There is no mention of those events at Corinth which caused Paul so much anxiety, and occasioned a special journey to the town where he met with a painful reception ; there is no trace of this journey.[32] At Caesarea Paul was in prison for two years, during which time he had repeated interviews with Felix. We would give a lot to know what went on in those conversations, but we are given no indication.[33] Furthermore, there is no mention that Paul ever wrote a letter in his life, though, whatever view one takes of the captivity epistles, 1 *Thessalonians*, 1 *and* 2 *Corinthians*, *Romans* and *Galatians* must belong to the period covered by *Acts*. In passing we may comment that it is more than a little strange that we possess nearly a thousand letters by Cicero and scarcely a dozen by Paul. Was Philemon the only individual to whom he ever wrote a personal letter? What was he doing during his imprisonment at Caesarea? Did he not communicate at all with his beloved churches? I do not personally believe that any of the captivity-epistles were written from Caesarea, but, even if they were, four letters in two years seems a very small ration.

I must not allow myself to follow this line of speculation, but must return to *Acts*. We have seen that Luke is selective in his choice of material. Can we trace any principle of selectivity? I think we can, and that the patterns which guide Luke's hand go some way to explaining the shape of his narrative, though, as already indicated, some difficulties remain. Before looking at these patterns, however, it is as well to state the obvious, and say that Luke's prime interest is to show the spread of Christianity among the Gentiles, and we have suggested a secondary concern to make an apology for Paul to an influential Roman. The former may account for the omission of these disquieting events at Corinth which might destroy confidence in the propriety of the Gentile mission. The second may explain the absence of any reference to a trial

[31] Acts xix cf. xx 17—18 ; I Cor. xv 32 ; II Cor. i 8, xi 28.

[32] II Cor. ii 1, xiii 1—2.

[33] Acts xxiv 24—7.

at Ephesus—mention of Silanus, proconsul of Asia, who was put to death by Agrippina, would be impolitic—and of any detailed record of the unsuccessful conversations with Felix.

Implicit in Luke's mind is the comparison of Paul with three other people, and these comparisons at least help to explain his selectivity. The parallel with Peter was pointed out long ago,[34] and it is certainly striking.

Peter receives the vision of the Risen Christ (cf. Lk. xxiv 34)
Paul receives the vision of the Risen Christ (ix 3ff.—cf. xxiii 11)
Peter heals a lame man (iii 2ff)
Paul heals a lame man (xiv 8ff)
Peter strikes Sapphira dead (v 9)
Paul strikes Elymas blind (xiii 11)
Peter's shadow heals (x 15)
Paul's handkerchief heals (xix 11)
Peter exorcizes unclean spirits (v 16)
Paul exorcizes an evil spirit (xvi 18)
Peter is attacked by the Sadducees and supported by a Pharisee (v 17, 34)
Paul is attacked by the Sadducees and supported by the Pharisees (xxiii 6, 9)
Peter is released from prison by an angel (v 17ff ; xii 6ff)
Paul in prison is released from his fetters by an earthquake (xvi 25ff)
Peter encounters Simon Magus (viii 18ff)
Paul encounters Elymas Magus (viii 8ff)
Peter raises Dorcas from the dead (ix 36ff)
Paul raises Eutychus from the dead (xx 9ff)
Peter evangelizes the Gentiles as the result of a vision (x 9ff)
Paul evangelizes the Gentiles as the result of a vision (xxii 17-21 etc.)
Peter is reverenced by the centurion (x 26)
Paul is reverenced by the jailer (xvi 29)
The Holy Spirit falls on Peter's converts (x 44)
The Holy Spirit falls on Paul's converts (xix 6)

That there was some conflict between Peter and Paul is clear from *Galatians*, and that it extended into later Church history may be seen in the *Clementine Homilies*. Paul had not walked with Jesus during his days on earth, and his apostolate was challenged. His answer was to class his own vision on the

[34] F. C. Baur, *Uber den Ursprung des Episcopats* ; A. Schneckenburger, *Uber den Zweck der Apostelgeschicte.*

Damascus road with the other Resurrection appearances.[35] Even though it was " as to one untimely born," it was equally authentic. Luke helps this pattern of thought by narrating the calling of Paul no less than three times.[36] He also serves it by choosing his facts in such a way that the power of the Lord upon Paul is as explicit as it is upon Peter.

The second comparison is with Stephen. It has often been said that the martyrdom of Stephen was the real turning-point with Paul. The very intensity of his persecutions is sign of a deep-seated uneasiness. The accumulation of doubt within him led to his breakdown on the Damascus road. His certainty has become blindness, and modern medical psychology has revealed something of the natural of these psychosomatic afflictions. Not till his life was orientated as Stephen's was orientated could he regain vision and certainty. The following out of this reorientation merits examination, this time with Paul's experiences first.

Paul has a vision of Jesus exalted (ix 3ff)
Stephen has a vision of Jesus exalted (vii 55)
Paul argues at length from Jewish history (xiii 16-41)
Stephen argues at length from Jewish history (vii 2-53)
Paul declares that the Jews thrust the word of God from them (xiii 46)
Stephen declares that the Jews resist the Holy Spirit (vii 51)
Paul performs " signs of wonders " (xiv 3)
Stephen performs " great wonders and signs " (vi 8)
Paul is stoned and left for dead (xiv 19)
Stephen is stoned to death (vii 59-60)
Paul is accused of forsaking Moses (xxi 21)
Stephen is accused of forsaking Moses (vi 14)
Paul is accused of defiling the temple, that " holy place " (xxi 28)
Stephen is accused of attacking the Temple, that " holy place " (vi 13)
The Jerusalem Jews lift up their voices to condemn Paul to death (xxii 22)
The Jerusalem Jews cry out with a loud voice to condemn Stephen to death (vi 57)
The Jews bring false charges against Paul (xxv 7)
The Jews set up false witnesses against Stephen (vi 13)

To some extent this merely means that both were living out the characteristic pattern of early Church life. To some

[35] I Cor. xv 3—8.
[36] Acts ix 3ff. ; xxii 6ff. ; xxvi 12ff.

extent Paul may consciously or subconsciously have imposed on his own life the pattern he had seen in Stephen. This re-enactment of previous experience is essential to the understanding of Paul. The striking of Elymas blind is difficult, conceived as an act of punishment. Seen in the light of Paul's own healing experience of blindness, it becomes comprehensible. Modern psychology can readily explain in Paul a propriety towards getting himself stoned. But even if we accept the deliberate historicity of the parallel, we must add that Luke has presented it as part of his pattern. The two long presentations of Jewish history, different as they are, are especially striking. The narrative about Stephen is very short, and the number of times when identical or closely similar phrases recur in a Pauline context is too great to be coincidental.

There is a third comparison, which I do not want to argue in detail or at length, but which is in truth the most important of the three—it is between Paul and Jesus. That this was on Paul's part a conscious attempt to follow his Master's footsteps is probable ; that Luke realized it is also probable, and there are some explicit parallels with his own gospel. The ministry of Jesus begins with a voice from heaven (Lk. iii 22) ; that of Paul likewise (Acts ix 4). Paul's retirement to Arabia is closely parallel with Jesus' period of self-examination in the wilderness (Lk. iv 1-13), and it is curious that Luke does not mention it. Jesus " taught in their synagogues being glorified by all " (Lk. iv 15) ; Paul " in the synagogues immediately proclaimed Jesus, saying ' He is the son of God ' and all who heard him were amazed " (Acts ix 20-1). They say of Jesus " Is not this Joseph's son ? " (Lk. iv 22) ; of Paul " Is not this the man who made havoc in Jerusalem?" (Acts ix 21). The evil spirits, confronted with Jesus, know him (Lk. ix 34, 41) ; when some Jewish exorcists try to emulate Paul's miracles the evil spirit cries " Jesus I know and Paul I know ; but who are you ? " (Acts xix 15). Jesus is scrupulous to care for fulfilling Moses' law except in a higher cause (Lk. v 14) ; so is Paul (Acts xvi 3). Paul's life follows the same pattern of healing and teaching as that of Jesus. The closest parallel to Paul's raising Eutychus from the dead (Acts xx 9-12) is not Peter and Dorcas, but Jesus and the widow's son at Nain (Lk. vii 11-7). It is not needful to follow this out further. The parallel once accepted illuminates two points of major importance. The first is the way in which Paul sets his face towards Jerusalem knowing that he goes in peril of his life (Acts xx 16 ; xxi 12-5) ; so it had been with Jesus, "When the

days drew near for him to be received up, he set his face to go to Jerusalem" (Lk. ix 51). Here Paul is clearly and deliberately walking in the way the Master went, and Luke has accentuated the fact. Here is the true imitation. Luke has seen and pointed all three parallels. But the *imitatio Petri* is Luke's justification of Paul, and the *imitatio Stephani* was perhaps subconscious. The *imitatio Christi* is conscious and deliberate. The second point is that Luke's account of Paul's trial is not to be dissociated from his account of Jesus' trial. The appearance of Paul before Agrippa is parallel to the appearance of Jesus before Herod (Lk. xxiii 6-12, Acts xxv 23ff). The charges are similar, the attitude of the High Priest is similar, the procuring of false testimony is similar. In each case the Roman Magistrate refuses to pronounce condemnation, seeing no grounds for such a verdict. In each case the Roman soldier proclaims the prisoner's innocence (Lk. xxiii 47 ; Acts xxvi 29). This is a part of Luke's apologia to Theophilus. But in a deeper sense it is all part of the culminating message of *Acts*, the declaration of what the Christian life can and should be.[37] Paul never gave wiser commandment than when he said to the Corinthians "Be imitators of me, as I am of Christ."[38]

[37] Rev. M. F. Wiles points out to me that G. W. H. Lampe makes this point, "The Holy Spirit in the writings of St. Luke," p. 196 in D. E. Nineham *Studies in the Gospels*. "By such similarities St. Luke wishes to show how, as a result of the gift of the Spirit, the disciples who once could not understand that the Messiah must die, are now able to enter into his trials and death through the Spirit's power, and to reproduce them in their own persons."

[38] I Cor. xi 1.

SOME FREE CHURCH PIONEERS OF SOCIAL REFORM

(From about 1870 onwards)[1]

By Wilfred J. Rowland

It is right that the Protestant Dissenting Deputies, and more especially the younger people of our churches, should recall some of the Free Church men and women, who during the last 80 years or more have initiated social reforms in England. The story of their unselfish endeavours may perhaps stimulate fresh efforts to create a world less tumultuous and tragic than the one in which we live today.

The very words 'Dissent' and 'Nonconformity' are indicative of a spirit of revolt from that which is conventional, traditional and established. They breathe a spirit which is both religious and revolutionary—a spirit which challenges social evils and eagerly seeks reform. Our churches, indeed, have nurtured and sent forth men and women of a bold and independent character ready to take the lead in social advance.

It is quite impossible in a short paper to make a comprehensive survey, so that many spheres of activity must be left untouched. Moreover, it would be quite wrong to suggest that Free Church people alone have been social pioneers. There must be generous acknowledgment of services in the same sphere on the part of Anglicans and of others in no way connected with organised Christianity.

If I were presenting an historical sketch of political reforms, I should expatiate upon the parliament of 1906, which laid the foundations of the Welfare State by the introduction of Old Age Pensions, Labour Exchanges and schemes of social insurance. It is certainly significant that the House of Commons then elected contained 200 Free Churchmen, among whom Mr. Asquith and Mr. Lloyd George were the outstanding statesmen. But my purpose is more modest. I want rather to recall individual initiators of reform.

It must be difficult for anyone brought up in the modern Welfare State to realise the abject poverty that prevailed in the late Victorian days, or to measure the progress made in the economic conditions of the wage-earning classes since that time. Men who fell out of work were quickly plunged into

[1]A paper read to the Annual Meeting of the Protestant Dissenting Deputies, November, 1956.

poverty, because, for most men, saving was not possible. The pawnbroker was the poor man's banker, who provided temporary help in time of trouble. In periods of widespread unemployment the unskilled labourer was soon faced by two hated alternatives—charity or the poor law. Thousands of children went hungry to school and were only saved from starvation by charity. This usually centred round the mission halls of the larger churches. Such charity at least alleviated the worst poverty, but was, of course, only a palliative. I well remember the winter periods of 1886 to 1889, when I was one of a company of young people, who went to a mission hall in a very poor part of North London to help in the distribution of free breakfasts. Bread-and-milk was served in tin bowls to hungry children selected by the teachers of the nearby Board School. It was only in 1906 that the Provision of Meals Act was placed on the statute book. Even then there was strong opposition from some who believed that such charitable help from the State was a dangerous innovation.

The issue of a pamphlet, *The Bitter Cry of Outcast London*, early in 1883, did much to change the current of public opinion, so that people began to see, almost for the first time, that poverty was a problem that could and must be solved. The pamphlet was issued anonymously by the London Congregational Union and it presented a grim account of the poverty of the East End of London. There has been some dispute about its authorship, but the truth is that the facts were collected by the Rev. Andrew Mearns, the Secretary of the London Congregational Union and his colleague the Rev. Wilson Gates. These facts were put into form by the Rev. W. C. Preston, who had done journalistic work in Lancashire, and had been active in relief work in Wigan during the Cotton Famine. The pamphlet secured widespread attention largely because William T. Stead, then editor of the *Pall Mall Gazette*, wrote a series of striking articles based upon 'The Bitter Cry'. It proved to be a potent influence in promoting social Settlements, the first of which was established late in the same year on a non-denominational basis as a memorial to Arnold Toynbee. This venture was followed up later by the establishment of other settlements, some being under Free Church auspices. These included Mansfield House, the Women's Settlement at Canning Town, Browning Hall in Walworth, and Bermondsey, founded by Dr. Scott Lidgett.

These Settlements provided centres of much devoted social service; undertook valuable educational work; broke down many social barriers, and carried out researches into social

conditions. The Settlements, moreover, drew together people from many different social spheres to secure first-hand knowledge of poverty, and to stir up a keen desire for social betterment. All this helped to prepare the way for remedial legislation. One of the most important results came from the first-hand contacts of the Settlement workers with the problem of unemployment. Crowds used daily to struggle at the Dock gates in order to secure a job for the day. In 1889 came the great Dock Strike which succeeded in securing the minimum pay of 6d. per hour, known as " The Dockers' Tanner." That small but significant advance, however, did not bring about a solution of the casual labour in Dockland. Both Will Reason and Percy Alden, the two first settlers at Mansfield House, did much to enlighten the public on the subject both in speech and writing. No reliable statistics were then available, and the Local Government Board habitually underestimated the extent of the evil.

I well remember William Beveridge, then sub-warden of Toynbee Hall, coming over to Mansfield House to meet some of the local labour leaders. One of them, whom we knew well, had himself suffered from unemployment, and had sold his history books to buy bread. Beveridge, who was connected with no church, was then making the investigations, which ultimately led to much better organisation in dock labour. In 1909 he published his book, *Unemployment—a Problem of Industry*. The same year he was appointed as the first Director of Labour Exchanges.

One specially interesting development that came out of the Settlement movement was the institution which became known as the Poor Man's Lawyer. This was inaugurated by Frank Tillyard (afterwards Sir Frank) who had Arthur Blott as his chief colleague for many years. The scheme was started at Mansfield House in 1891. I was at the Settlement from 1902 to 1905, so that I saw the lawyers at work, sometimes four or five sitting on the same evening and dispensing legal advice free to all. My humble contribution was to make notes of cases for the lawyers. Clients came from far and wide. A box stood on each lawyer's table for contributions, which usually worked out at about twopence per client, the money being expended in the purchase of reference law-books. I recall one occasion when a client came back with a troubled countenance saying that he had put half-a-crown in the box by mistake. The box was promptly opened and, sure enough, among the bronze coins there was a solitary half-crown which was at once returned to the client. The institution spread to

many other centres. Then, after a period of 58 years on voluntary lines, Parliament in 1949 passed the Legal Aid and Advice Act. Hitherto this legislation has been more concerned with encouraging litigants than in tendering advice.

The name of William T. Stead has already been mentioned, but reference must be made to other activities on the part of this great Victorian journalist, and of his devoted, but less well-known brother Herbert. These two men were the sons of a Northumbrian Congregational minister to whom they owed almost all their early education. Herbert Stead in his interesting book *The Story of Social Christianity*, published in 1924, tells how his father used to preach a sermon each year before the annual dinner of the local Shipwrights' Union. William Stead (1849-1912), as editor of the *Northern Echo*, made a reputation as a generous-hearted champion of the Armenians at the time of the Bulgarian Atrocities. In 1880 he came to London to become assistant editor to John Morley on the *Pall Mall Gazette*. That journal was then as powerful an influence in progressive causes as *The Westminster Gazette* under J. A. Spender became in later years. In 1883 Stead became full editor and in that year entered on a campaign against the terrible organised vice prevalent in the West End of London. His series of articles entitled " The Maiden Tribute " aroused horror throughout the country. In order to substantiate his case that young girls were being bought for immoral purposes, he entered upon certain risky activities, which brought him within the criminal law. He was tried and sentenced to two months' imprisonment. No one could possibly doubt the sincerity of his motives, though they might question his judgment. But the shame and public indignation which he awakened led before the end of the year to the passing of the Criminal Law Amendment Act, which raised what is known as " the age of consent " to 16 years.

In 1890 William Stead helped General Booth in the production and popularisation of the book *In Darkest England, and the Way Out*. This book embodied many suggestions for helping men who were 'down and out', especially by means of farm colonies. It stirred up widespread sympathy and called forth very generous support. It fell to my lot to carry up to Salvation Army Headquarters a cheque for over £400 from our church in Crouch End in aid of their social scheme. I heard the General expound his proposals. Later I saw the grand old campaigner standing bareheaded in an open carriage in the amazing funeral procession of Catherine Booth as it passed triumphantly past the Mansion House.

Reverting to William Stead, I heard him in 1909 addressing the Assembly of the National Free Church Council at Swansea. He startled his audience with the phrase " to hell with the Churches." This vividly expressed his critical attitude towards a too complacent Christianity. It is only right to add that Stead remained loyal to the church of his father. He had a week-end cottage at Hayling Island, and always attended the local Congregational Church. Death came in a dramatic way when he went down with the *Titanic* in April 1912. His brother Herbert I knew quite well, for he was a member of my father's church, when he was editing *The Independent*, a Congregational weekly, which existed for several years. From 1894 to 1921 he was Warden of Browning Hall in Walworth. This Settlement became the headquarters of the National Old Age Pensions League, which was mainly financed by George Cadbury. It advocated pensions on a non-contributory basis in contradistinction to the policy of the Conservative Party, which wanted to restrict pensions to people who had saved something for themselves. The League's policy proved victorious, when the Old Age Pensions Act was passed in 1908. Herbert Stead also instituted 'Labour Weeks' at Browning Hall, when annual gatherings of Labour leaders took place. These men testified to their Christian faith. Most of the early Labour leaders in this country were Christian men. Indeed Stead in his book *The Story of Social Christianity* (p. 179) asserts that " when in 1906 the Labour Party entered Parliament in force, only two of them were not believers." In this matter the British Labour Movement differs radically from continental socialism. I remember hearing Dr. Emil Brunner saying how deeply impressed he was with this fact, when he took part in one of the 'Labour Weeks'.

Sweating was another social evil which needed to be tackled. It is strange to discover that middle-aged and younger men do not know the meaning of 'sweating' in an industrial sense. It must, therefore, be explained as the employment of people at starvation wages and usually for long hours. Much 'sweated' work was carried on by whole families in the slums in tailoring, match-box making and similar trades. In May 1906 a Sweating Exhibition was opened by the *Daily News*, the whole cost being borne personally by Mr. George Cadbury. This exposure was quickly followed by the establishment of the National Anti-sweating League. As a result of this agitation the Trade Boards Act was passed in 1909, thus securing a minimum wage-scale for thousands of sweated workers.

It is not possible here to speak in detail of the problem of Housing, but mention may be made of some of those large pioneer schemes carried out by great employers of labour. In 1879 the Cadbury firm removed its works into rural surroundings and established them at Bournville. Then in 1895 George Cadbury began to build his model village there. The founding of Port Sunlight in 1884 by William Lever, later Lord Leverhulme, is also well known. But an earlier pioneer ought not to be forgotten, Titus Salt (1803-1876), the creator of Saltaire in 1851. Titus Salt was running four mills in Bradford at the age of 33 years. He was successfully using rough Russian wool, which other manufacturers had found intractable. In 1836 he produced the new material known as alpaca. Titus Salt then proceeded to build model mills on the banks of the river Aire, surrounded by houses for his workpeople. He also erected almshouses, an institute and a Congregational church, and provided a public park. He became a Liberal M.P. for Bradford in 1859.

A yet greater social development was the Garden City Movement, inaugurated by Ebenezer Howard, later knighted. It began in 1898 with the publication of his book, *Garden Cities of Tomorrow*. In it he set forth the then novel view that cities should be carefully planned from the beginning; that they should be limited in size; that they should remain in touch with rural surroundings and with factories in close proximity to the workers; having central sites retained for public buildings; and that the unearned increment value created by the community should be retained for the benefit of the community. It was part of his plan that the whole of the land occupied by the new town should remain for ever as a communal possession.

Howard was of humble origin. His parents kept a baker's shop in Fore Street in the City of London. In early manhood he attended the ministry of the Rev. Fleming Williams, who was sometimes known by his friends as Flaming Williams, because of his fiery oratory. Fleming Williams was an active member of the London County Council in its early days of progressive adventure and became an Alderman.

By profession Ebenezer Howard was a shorthand writer. He had no private means or influential friends, but his practical idealism captured the imagination of many plain citizens, mostly of the middle classes. A Garden City Association was formed consisting of those who wanted to see Howard's plans carried into effect. The Association undertook propaganda

work by means of lectures and pamphlets. It is a remarkable fact that within a period of five years a suitable site was found at Letchworth. I was a keen member of the Association, and directly I heard of the proposed site I cycled down over the only three roads then existing to inspect it. The first Garden City was founded in 1903 and went steadily ahead in face of many practical difficulties, and many sneers and jeers. Howard, not wholly satisfied with the Letchworth scheme, made a second bold venture by purchasing the site of Welwyn Garden City in 1919. He was then 69 years of age. He was a delightful man to meet, and he remained modest to the end. These successful projects were the forerunners of the New Towns, such as Harlow, Crawley and Basildon, which have been coming into existence through the passing of the New Towns Act in 1946.

The first social reformer I remember was the Rev. Benjamin Waugh, who at that time (1885) was the minister of New Southgate Congregational Church, and editor of the *Sunday Magazine*. It was he, in conjunction with Hesba Stretton, who in 1884 founded the London Society for the Prevention of Cruelty to Children. The Society was placed upon a National basis four years later. But his intense interest in child welfare had been aroused at an earlier period, when he was brought into contact with the poor children of East Greenwich. He was shocked to discover that many young children were being sent to prison, often for trivial offences. Waugh first called attention to the subject in 1873 in his book *The Gaol Cradle—Who Rocks It?* That marked the beginning of his life's work on behalf of children. The N.S.P.C.C. had to fight its way for many years before it secured public approval. Judges and magistrates did not encourage interference in the home, for the Englishman's home was still his castle. Gradually, however, the rights of the individual child were vindicated, and the passing of the Prevention of Cruelty to Children Act in 1889 inaugurated a system of more adequate guardianship of children.

But many reforms on behalf of children had yet to come. In April 1905 the Birmingham magistrates set up children's courts for the first time. There was then no law which provided for such a scheme, but in 1907 the Probation Act authorised the payment of Probation Officers, and in 1908 the Children's Act legalised Children's Courts. Among the most active voluntary workers in connection with these courts was Geraldine S. Cadbury, the wife of Barrow Cadbury. Geraldine Cadbury made it her special concern to care for the deprived

and deliquent children in Birmingham. Formerly, when children were remanded they had to be kept in prison where they often mixed with old offenders. In order to remove this scandal Barrow and Geraldine Cadbury established a Remand Home in 1910, and this was the first in the country. The experiences of Mrs. Cadbury were set forth in a book entitled *Young Offenders—Yesterday and Today*, published in 1938.

Turning now to the problem of infant mortality, Dr. George Newman (later Sir George) was here one of the pioneers. While Medical Officer of Health in the Borough of Finsbury he made a thorough investigation of the subject, and in 1906 published a book called *Infant Mortality—a Social Problem*. Among the municipalities, Huddersfield took an honourable lead. In 1905 the Medical Officer, Dr. S. G. Moore, with the enthusiastic support of the Mayor, Alderman Benjamin Broadbent, established a scheme of home visitation. Alderman Broadbent belonged to a well-known Methodist family in the town. One of the chief difficulties in dealing with excessive mortality was the fact that notice of death often reached the local authority long before the birth had been notified. So in 1905 Huddersfield secured a local Act of Parliament, which enabled the Corporation to require notification of births within 48 hours. This private Act preceded by one year the Notification of Births Act of 1907. Even then it was only a permissive Act. Compulsory Notification was enacted only in 1915. During his mayoralty, Alderman Broadbent promised to give one pound to the mother of every baby born in the Longwood Ward, who survived the first twelve months. Twenty-one years later he gave a party to those who still survived. In 1910 when I was Secretary of the Warrington Citizens' Guild of Help, I promoted a local campaign on infant mortality, and persuaded Mr. Broadbent to address a crowded meeting in the town's largest hall.

A year or two later I had the pleasure of meeting Dr. George Newman at a week-end gathering of Adult School people. We met at Heys Farm up on the hills beyond Clitheroe, placed at our disposal by Percival Davies, who later became the first Lord Darwen. Dr. Newman was a delightful companion, and a man of very wide culture. For many years he was the Editor of *The Friends' Quarterly*. He told some of us of the circumstances in which he became the first head of the Medical Inspection Department of the Board of Education in 1907. He only accepted under considerable pressure from Sir Henry Campbell Bannerman and Sir Robert Morant. Dr. Newman was very fond of poetry and he read aloud Tennyson's

poem *De Profundis*—"Out of the deep, my child—Out of the deep," written, I believe, before the birth of his firstborn son.

Among the pioneers of our period there was one outstanding figure who must not be forgotten, John Brown Paton (1830-1911). He was a first-class scholar, and a man of burning zeal, eager to preach and to practise a gospel of redemption both for the individual and for society. He became the first Principal of Nottingham Institute, which he served with distinction for 35 years. In his honour it is now known as Paton College. It was only in his later years that I came into contact with him, when he was one of the most energetic members of the Social Questions Committee of the National Free Church Council. Paton was quick to realize that reduced hours of labour would provide increased leisure for the cultivation of mind and heart. Nor did he forget the need for bodily health. From 1889 onwards he urged that school playgrounds should be thrown open for recreation during the summer months. In the same year he founded the National Home Reading Union designed to help people to read good literature under expert guidance in a systematic way.

Under his inspiration also a scheme for Recreative Evening Schools was inaugurated in connection with the London School Board. The first of these was started in a Board School in North Islington under the leadership of one of Paton's old students, T. A. Leonard. Another successful experiment was later carried out by Leonard, who had meantime become the minister of the Colne Congregational Church. The young people of his church were chiefly cotton operatives, who almost invariably spent their summer holidays at Blackpool, Douglas or some other town where noisy and garish entertainments were all too prevalent. Leonard, therefore, induced his young friends to spend a holiday with him "far from the madding crowd." When Paton heard of this venture he saw at once the potentialities for a large-scale holiday plan. Accordingly in 1892 there was inaugurated the Co-operative Holiday Association on a non-profit making basis, with Dr. Paton as President and Leonard as Secretary. The movement grew rapidly and shortly before the First World War it was divided into two separate bodies, Paton and Leonard withdrawing to form the Holiday Fellowship. The two organisations continue on similar lines and in friendly rivalry. Leonard had a flair for friendship, and he gathered round him as holiday hosts and hostesses a band of friends who shared his ideals. A later and somewhat similar organisation was the Youth Hostels Association. Jack Catchpool, a member of the Society of Friends,

with an ardent desire to promote international goodwill and understanding, became its first honorary secretary.

J. B. Paton had been profoundly impressed with the work of the Inner Mission carried on in Germany by Theodore Fliedner at Kaiserswerth, Immanuel Wichern at Hamburg, and Pastor von Bodelschwingh at Bielefeld in Westphalia. One interesting fact may be recalled. It was at Kaiserswerth that, on the recommendation of Elizabeth Fry, Florence Nightingale received her training as a nurse. The Inner Mission was an evangelical movement committed to the application of Christianity in the social sphere. Dr. Paton was, therefore, greatly heartened, when in 1893 Miss Julie Sutter published a book entitled *A Colony of Mercy or Social Christianity at Work*. It gave an account of the way in which help was being given both to epileptics and unemployed people in Germany. The book had a wide circulation, and it led to the founding of the Christian Social Service Union. The chief work of this organisation was to establish a colony in rural surroundings, where epileptics and unemployed could be trained to work on the land under Christian House Brothers, who themselves shared in the work.

In 1895 the first estate was purchased at Lingfield, on the advice of Harold Moore, who had written a book *Back to the Land*, which had aroused much public interest. Paton had already set on foot the English Land Colonization Society, and he had persuaded certain Boards of Guardians to send men to be trained on smallholdings. Walter Hazell, at one time Liberal M.P. for Leicester, and like Harold Moore, an active Free Churchman, had previously started a land colony for the reclamation of men through work on the land. Other special activities of Walter Hazell can only be briefly mentioned. He founded the Children's Fresh Air Mission, which preceded the Children's Country Holiday Fund. He also founded the Self-Help Emigration Society ; was an early advocate of daylight saving, smoke abatement, and the suppression of secret commissions and commercial bribery. He was the first to institute dinner-hour concerts and one of the first to adopt a scheme of profit-sharing.

Then in 1901 Miss Sutter brought out another book entitled *Britain's Next Campaign*. It was re-issued serially by the *Daily News*, and 10,000 copies were distributed free. Its purpose was to advocate the establishment in England of the Elberfeld system of organised voluntary service on behalf of the poor. Here again Paton became a great driving force.

The Elberfeld scheme was adapted to English conditions under the name of Guilds or Leagues of Help. These were formed in many towns, the first being started in Bradford in 1904, chiefly on the initiative of Mr. and Mrs. Priestman who were Friends, with Walter Milledge as First Secretary. (Milledge had been a fellow-worker with me at Mansfield House, Canning Town.) I became the first secretary of the Warrington Citizens' Guild of Help in 1909 and remained there until 1916. From Newcastle to Bournemouth the movement spread with Free Churchmen frequently taking the initiative and sustaining the work. These Guilds not only undertook organized service on behalf of the poor, but they co-operated with the public authorities, stimulating them to further social improvement. They created a body of citizens with a first-hand knowledge of social problems, and thus paved the way for many reforms. Indeed, so varied did their work become that they developed into Councils of Social Service. Their work was co-ordinated under the National Council of Social Service, which dates from 1919. The Citizens' Advice Bureaux, with Government assistance, carry out some of the social service formerly done on voluntary lines. Another project in which Dr. Paton took a leading part was the founding in 1904 of the British Institute of Social Service as a bureau of information on social questions. For a short period I gave some voluntary help to this organisation, and the special work assigned to me related to common lodging-houses and their legal status. The subject had stirred the public conscience through the revelations made by Mrs. Mary Higgs of Oldham.

Mrs. Higgs was the wife of the local Congregational minister, and one of the earliest women to secure a full University education at Girton Hall, Cambridge. Setting out with another lady as companion, she dressed herself in shabby clothes, with a shawl over her head and half a crown in her pocket. Thus she went on tramp to discover for herself the conditions in common lodging houses and casual wards. The result of her investigations and revelations led to the formation of the National Association for Women's Lodging Houses, and to some much needed improvements. Mrs. Higgs gave evidence at several government enquiries into vagrancy, upon which she became a recognised authority. She was also keenly interested in establishing a home for tramps at Stanford-le-hope, Essex, under the auspices of the Wayfarers' Benevolent Association. During the first world war Mrs. Higgs became a member of the Society of Friends. The day before her eighty-third birthday the O.B.E. was conferred upon her.

The name of Eleanor Rathbone (1872-1946) will always be associated with the establishment of Family Allowances. She came of stock originally Quaker and later Unitarian, and many of her forbears were prominent in the civic life of Liverpool. In 1917 she formed a committee of seven persons to advocate Family Allowances. This committee issued a small pamphlet under the title " Equal Pay and the Family " in the autumn of 1918. Then in 1921 a larger and more representative committee was formed, and in 1924 they published *The Disinherited Family* and in 1940 *The Case for Family Allowances*. The movement had to meet with adverse criticism both from the Conservatives and the Labour Party, but after a propaganda period of 28 years the cause finally triumphed when the Family Allowance Act was passed in 1945. As Mrs. Stocks remarks in her *Life of Eleanor Rathbone*, " It was *her* victory, conceived in her brain, brought to birth by her persistence, and shaped by her vehemence." I was myself specially interested in this movement because, quite independently, I had come to see the urgent need for such a reform. From the beginning of 1915 I advocated the principle in the Adult Schools of Warrington. I also wrote several articles on the subject, but though I submitted these to several progressive reviews, not one of them was accepted.

In concluding this paper one or two general reflections may be added. Among other things the Welfare State has vastly increased the number of civil servants. The Free Churches can do much to help, by training men and women who will serve the State with single-minded fidelity. But the State does little to encourage original thought or independent action. On the contrary the State tends to be static and to look for obedience rather than criticism or initiative in its servants. The functions of the State have increased while those of the Church have decreased. There is a real danger that the expanding and encroaching State will stifle the reforming spirit of man. Yet there still remain spheres of voluntary service which have to be explored and occupied. Fresh problems face us in the world of industry and economics, in international relationships and in the elimination of war. The day of the Pioneer is not done.

DILEMMA OF THE DUTCH REFORMED CHURCHES IN SOUTH AFRICA

By LEONARD HEAP

AN understanding of the position of the Dutch Reformed Churches in South Africa requires first of all some knowledge and appreciation of their background and development. In the first place it is an error to speak of *the* Dutch Reformed Church. There are three Churches with a common meeting ground in the Federal Council which is roughly equivalent to our Christian Council. It is customary, for the sake of convenience, to speak of the D.R.C., as will be done in this article, as though it were one body, but in fact the three Churches range in outlook from the narrow fundamentalist position of the smallest body to the broader and more enlightened attitude of the most powerful.

To many overseas people, and to many English-speaking South Africans, the D.R.C. is an archaic body dominated by a fanaticism which belongs theologically to an earlier age. There may have been some truth in this notion in the past. It may even be that some of the older generation today, especially those belonging to the more fundamentalist persuasion, still lend credence to this impression. But it should be emphasised that the policies of the more powerful bodies give the lie to any such idea. There is probably no Church in the world which demands a higher level of academic training for its ministry. At the historic Pretoria Conference, Afrikaans-speaking delegates were undoubtedly far more workmanlike theologically than the representatives of the English-language Churches. Whether a better theologian is necessarily a better Christian is another question, but it is incontrovertible that in every generation Christian witness requires hard-thinking theologians, and the D.R.C. is second to none in its endeavour to meet this demand.

Of all the major denominations in South Africa there is none which is more passionately enthusiastic in its evangelical witness. The thoroughgoing earnestness with which it faces this aspect of its work is indicated by the fact that its preparation of young people for Church membership is through classes which run for a period of two years. The offices of *ouderling* (elder) and *diaken* carry with them considerable prestige, ensuring for those who occupy them the respect and esteem of the whole Afrikaans community, and there are many lay-

men who give much time and enthusiasm not only to Church organisation and finance but also to the work of visiting and the spiritual oversight of the flock of God.

There is great enthusiasm for missionary enterprise. Contributions to this work are possibly higher in the D.R.C. than in any other denomination. There is an abundant flow of young men from the churches and from the Afrikaans Universities offering themselves as *sendelinge* (missionaries), and many laymen give themselves unstintingly to part-time mission work amongst both White and Black.

The Afrikaans people are far more loyal to their churches, far more faithful in worship and in financial support than their English-speaking fellow-countrymen. That the reason for this is not always pure Christian vision will become apparent later, but the fact remains.

In the narrower, but not unimportant sense of the word, the D.R.C. has a far more active concern for the moral well-being of its people. As an instance of the effect of this concern might be mentioned the experience of an English-language newspaper which produces a week-end magazine section. This feature began to be dominated, after the fashion of the British gutter press, with questionable pictures of film actresses. The immediate outcry was so strong that the policy was abandoned —at least for the time being. Practically all the protests were from people with Afrikaans names.

Calvinistic to the core, the Afrikaans churches are essentially Puritan in outlook. In the towns and dorps where their influence is strongest Sunday trading, bowls, swimming and the like are non-existent. We in the English-language churches can take no pride in the fact that it is in places where the English way of life predominates that the tendency exists for Afrikaans people to be weaned away from this attitude.

Against this must be set the fact that the D.R.C. still has machinery for disciplining members for moral lapses which perpetuates the harsher side of Puritan practice. But this should not prevent us from appreciating the more positive side of the Church's fight against a moral decadence which in our time is a matter of concern to all Christian people. Here also one must admit that the English-speaking people have been the mainstay of the racecourse, the sundowner habit and shady films and literature, though this becomes less and less true as time goes on.

Again, surprising though it may seem, the D.R.C. Churches

have an acute social conscience. It must be borne in mind that in the past by far the greater proportion of 'poor Whites' were Afrikaans. Illiterate or semi-literate, many of them could not even pass the examination needed to secure promotion from the lowliest grades of employment on the railways. Their shanty homes and poverty-stricken standard of living were often little, if any, better than that of the African in his kraal. In the remoter places there was a certain amount of inter-marriage with coloured women (in spite of the force of social sanctions) by men who despaired of persuading any white woman to share their lives. In the cities this class of Afrikaner congregated in slums.

These of course were, and are, only a minority. Whilst the British largely, and at one time almost entirely, monopolised banking, commerce and industry, the Afrikaners who formed the backbone of the country's agriculture were a prosperous people. The point is that poverty and pitiable ignorance were chiefly confined to the Afrikaans people.

The provision of Afrikaans institutions of higher education still lags far behind the facilities available for English-speaking people—as Mr. Strydom recently pointed out. This has not prevented many great men, like Smuts, Malan and Hofmeyer, from distinguishing themselves academically, but it has meant that the average Afrikaner has had to labour under the considerable handicap of studying in what was virtually a foreign language.

The Afrikaans people have also been frustrated politically —hence their almost frantic political consciousness. In the Orange Free State and the Transvaal, spheres of self-government were established by them where the most turbulent and aggressive were free to develop on their own lines. This was an apartheid freely chosen and desired, and might, if it had continued, have provided a safety valve against present-day tensions. Whatever the sins of Kruger, on the English side the opening up of the gold and diamond fields, and the intolerance of everything which threatened to block their cupidity, was responsible for the sweeping away of these spheres of self-expression. This may well have been a major tragedy in the life of our country.

What has all this got to do with the Church? Just as the famous 'Nonconformist conscience' formed the basis of the crusade for the emancipation of the 'lower orders' in Britain, so the D.R.C. has been a powerful influence in the movement to uplift its people. In Britain the Nonconformist churches

were centres of cultural and educational activity, and many a politician and champion of social reform gained his experience of public speaking as a lay preacher. In South Africa the D.R.C. has played a similar part. In fact British people have frequently complained of the existence of predikants who used the pulpit as a political platform (in these days the complaint would probably be at least as true of many liberal minded English-speaking parsons—in so far as the plaint is a just one). Also pulpit oratory, of a very high order, and the translation of the Bible into Afrikaans, have given a great impetus to the building up of Afrikaans as a modern language.

The point at which the above analogy fails is that in England the Nonconformist churches were concerned with a *class* of people. In South Africa the concern with a class or classes, human nature being what it is, was almost inevitably linked with racialism. Unless one is an Esperantist and internationalist, or one of that equally rare category of Christian people who can sing " Jesus shall reign " more fervently than they sing their national anthem, it is extremely difficult to criticise the self-consciousness of the Afrikaners and their churches. Moreover, let us repeat, English South Africans, more British than the British, must bear a large share of responsibility for this development. Many people of Rhodes's time and after were persuaded that the spread of the British Empire was practically synonymous with the spread of the Kingdom of God. There is often a peculiar kind of self-righteousness in the Englishman which tinctures even his tolerance. He is prepared to be self-critical, and to cast an indulgent eye on the Hyde Park orators, with that particular conceit which knows that you can afford to be self-critical if you are an Englishman. We rightly condemn the Afrikaner Nationalists for an inferiority complex which persists even after eight years as the governing power in South Africa, but the superiority complex of the English has often worked as an irritant. In view of all this it will be seen that the dilemma of the D.R.C. in the midst of the present racial tension and conflict of thought is a complex one.

In the first place it is the dilemma of all Christian people who have a divided loyalty ; and, in all countries that is a very high proportion indeed. Recently, during a discussion on the crisis in Egypt, the writer heard an English-speaking minister prominently associated with the Sons of England in South Africa gaily say, " Well, thank God, it is still ' my country right or wrong ' for me." He was sublimely unconscious of the blasphemy inherent in his words. It is a question as to

how far the loyalty of the great majority of Afrikaners to their churches would stand the test of an outright disavowal by their religious leaders of the racial policies of the present Afrikaner government.

The D.R.C. has in the past associated itself with a race consciousness which has almost certainly affected and intensified colour prejudices. The inferiority complex of some, arising from political and economic causes, and the sense of frustration of others, found consolation in the traditional 'baasskap' attitude to the Black man which set them apart as a superior, ruling caste. The myth of the Curse of Ham was undoubtedly preached with considerable relish. A patriarchalism based on that of the Old Testament was emphasized as the keynote of the role of the Afrikaner, until the truly shocking position was reached where many prominent members of the Nationalist government could, and do declare with bizarre sincerity that they are ordained of God to the mission they have undertaken. Many Afrikaner churchmen are extremely sensitive to criticism of their government.

Nevertheless the appalling extremes to which this mentality has led, together with an appreciation of world Christian opinion has created a sense of revulsion in many D.R.C. leaders. Official pronouncements in recent years (which do not commit the rank and file), have denied any scriptural basis for apartheid, and have rejected the extremer forms of that creed. But many of them find themselves in the position of the leader who can see farther and run faster than his followers, but dare not run too fast for fear of losing contact with his followers altogether.

One moderator declared that if liberal Christian doctrines were to be applied in the churches, the churches would be emptied. This may have been a judgment founded on a misconception of what the application of liberal Christian doctrine implies. It may also be shocking to think that what is expedient, even the interests of self-preservation, can count more with a follower of the way of the Cross than the necessity of proclaiming what is right. But the subtle temptation is clearly to be seen. Is it better to be forthright and uncompromising, or to retain one's influence and so to continue to exercise all the power for good in other directions which that influence carries? One newcomer to South Africa seized the opportunity afforded by an address to the Congregational Union Assembly to criticize the denomination for its failures; in one period he declared that our small European membership

revealed our failure to evangelize, whilst in a later part of his talk he assured us that if we had truly preached the Gospel as it applies to racial issues our churches would have been empty !

Most of all the dilemma of the D.R.C. arises from its theology, a theology Calvinist in genesis, and orthodox and authoritarian in form. Incidentally it seems likely that many D.R.C. theologians have rejoiced in the wide-spread modern resurgence of orthodoxy in new guises ; certainly Karl Barth is a 'must' on their bookshelves. If this has helped them to be reconciled to the World Council of Churches in spite of that body's uncompromising attitude to South African race policies, it may be an advantage.

But the Afrikaans churches not only enjoy the strength of their authoritarianism, they also suffer the weakness inherent in it. In all ages it has been extremely difficult, in large part impossible, for the dogmatist to achieve a sense of humility and contrition. There is a paradox in this. He emphasizes the awful majesty of God, and the miserable sinfulness of a fallen world, but in the very process of doing so he tends to assume that he has separated himself from the fallen world and the weaknesses of the flesh and the limitations of the mind. In the end he comes perilously near to equating himself with God. Instead of realising that man made in the image of God must find fulfilment in conformity with God, he is for ever in danger of beginning with his own idealism and making God conform to his own human image. There is a stubbornness here, sometimes arrogance, which is hard to be penetrated.

The D.R.C. is today deeply disturbed. There is a conflict, even an agony, in its ranks not less than that which existed through the tension of the pacifist and non-pacifist consciences in Britain at the beginning of the last world war. There is moreover a virile and growing element in the D.R.C. which takes an enlightened and advanced view of racial matters. The unyielding stand taken, in their distinctive ways, by such men as Ds. Reyneke of Pretoria, Professor B. B. Keet and Dr. Ben Marais is beyond praise and has demanded a degree of courage greater than that of a Huddlestone. The writer will never forget one incident during the Pretoria Conference when Professor Keet, speaking under the stress of great emotion, said that he had been dubbed a traitor to his own people because of the stand he had taken. The truth is, he said, that I love my Church intensely, but I dare not remain silent when I see that she is theologically misguided in respect of racial issues. Ben Marais, in his own distinctive manner

of outwardly good-humoured imperturbability, and Ds. Reyneke, quiet and gentle, but none the less insistent and persistent for many, many years, have been no less firm—and these are only the outstanding protagonists in a rapidly growing forum of charitable opinion.

Recently Father Huddlestone has written a series of articles on " What is Wrong with Britain." One admires his sincerity, and what is wrong with Father Huddlestone does not lie with his picture of the life and position of the African people in the cities of this land. Rather his weakness is that of one who identified himself with a section of the people instead of with South Africa as a whole.

How easy it is to forget that Christ came not to *condemn* the world. Mere condemnation, automatically involving a man in self-righteous superiority, infuriates. No doubt the Huddlestones have their part to play, but ultimately the salvation of South Africa will depend on men like Reyneke, Keet and Marais, who are one with their people and speak their language. Father Huddlestone failed to enter into and understand sympathetically the whole picture of spiritual conditioning, temptation, dilemma and struggle which is taking place in our country. The struggle is one of the most poignant, crucial and, some of us believe, hopeful chapters of history ever written into the life of the world. Criticism is necessary and desirable, but criticism which is devoid of human understanding is worse than futile, it is even unchristian. Above all, the prayers for our country of all earnest Christians are needed desperately.

BAPTISTS IN COMMUNIST RUSSIA

By J. D. Hughey, Jr.

Atheistic States are something new. Until recently most governments have been friendly towards religion, or at least towards one religion ; but now there are many nations which are officially godless and which have the hope of eventually eliminating religion altogether. About one-third of the population of the world is under Communist rule.

Let us look at the problem of religious liberty in an atheistic country by considering what has happened to Baptists in Russia since the Communists came to power in 1917. (At that time there were about 106,000 " baptized believers " in Russia.)[1] History has not exactly repeated itself in other places, for national conditions have differed and, perhaps more important, newer Communist states have been influenced by later stages of the Soviet experiment ; but the Baptists of all countries face much the same problems as do the Baptists of Russia, and the adherents of other religions are in a position very similar to that of the Baptists.

When the Communist revolution came, it was inevitable that there should be a clash between the revolutionists and the Russian Orthodox Church.[2] It was the outstanding religious institution, and Communism was atheistic. Furthermore, it had been an established Church during the tsarist régime, and a change of government naturally brought a change of status for the Church. Many of the clergy hoped and worked for a restoration of the tsarist regime and thereby crystallized the Communist opposition to priests and churches.[3]

One of the early acts of the new government was the separation of Church and State. The 1918 constitution of the Russian Republic stated : " With the object of securing real freedom of conscience for the workers, the church is separated from the state, and the school from the church, but freedom of religious and anti-religious propaganda is recognised for all citizens."[4] This was a serious blow to the Orthodox Church, but it was welcomed by the Baptists and Evangelical Christians. (They formed two groups but were both essentially

[1] J. H. Rushbrooke, *The Baptist Movement on the Continent of Europe* (London, 1923), pp. 8f.

[2] A part of what follows appeared in an article by the author in *The Review of Religion*, January 1948, and is used by permission.

[3] John Shelton Curtiss, *The Russian Church and the Soviet State* (Boston, 1953), pp. 44—128.

[4] *Konstitutsii RSFSR i SSSR* (Constitutions of the *RSFSR* and *USSR*), edited by I. M. Diomidov (Moscow, 1924), p. 12.

Baptist, and they united in 1944.) Under the new constitution Baptists and Evangelical Christians were free to conduct religious services and to engage in personal and mass evangelism. Their situation was much better than it had been under the tsarist régime.

It is to be expected that an atheistic government should give its attention to breaking the power of great religious organizations before attacking smaller groups. We shall not attempt to describe how that was done in the Soviet Union, but it was done, and it has been done or is being attempted in other Communist states. Minority religions may escape notice for a while and may even be favoured as a counterweight to the majority religion, but they have to remember that their situation is not due to any official enchantment with their basic convictions. It is not only unchristian but also unrealistic for members of minority religions to rejoice over the misfortunes of those who formerly oppressed them.

The Baptists and Evangelical Christians made good use of the liberties permitted them by the Communist régime. Ivan Prokhanoff, a prominent Evangelical Christian leader who became a vice-president of the Baptist World Alliance, shows in his autobiography something of the activity of Evangelical Christians during the period from 1917 to 1929. At one time he got fifty thousand Bibles and New Testaments from western Christians for distribution in his country. Later on, with $100,000 he raised in America, thirty-five thousand Bibles, twenty-five thousand New Testaments, and a large number of hymnals, church calendars, and Bible concordances were printed and distributed in the Soviet Union. Fifteen thousand copies of the denominational magazine were printed each month. There were conferences of Evangelical Christians, one of which brought together five hundred delegates from all over Russia. In 1921 there was a conference of Christian young people, with about sixty delegates from various parts of the country. That was a little more than the authorities could tolerate, and on the second day of the conference most of the delegates were arrested and taken to prison. Further indications of official leniency were found, however, in the opening of an Evangelical Bible School in 1922 and in the formation of Christian collective farms.[5]

The chief limitation upon Evangelical Christians and Baptists in the early years of Communist rule was the prohibition of Sunday schools. The law forbade classes for the

[5] I. S. Prokhanoff, *In the Cauldron of Russia* (New York, 1933).

purpose of giving religious instruction to people under eighteen years of age. For a while a way was found around the law by providing special services for children, with hymns, prayers, the reading of the Bible, and explanations of it. The constitution guaranteed freedom of worship, and this was worship by children![6]

The Communists placed considerable reliance upon anti-religious propaganda as a means of counteracting the influence of the churches. There were anti-religious carnivals, seminars, museums, and a vast quantity of literature. Fairly common also were debates between believers and atheists, in many of which the atheists came off second best.[7] The anti-religious propaganda seems not to have greatly hindered the progress of the Baptists and Evangelical Christians. From the standpoint of religious freedom we cannot complain of anti-religious propaganda if there is also freedom of religious propaganda.

A Russian delegate to the Baptist World Congress of 1928 reported 200,000 Russian Baptists and made the following statement about conditions in his country :

> The constitution of our country decrees and realises in practice the complete separation of the Church from the State. . . . Further, in accordance with the Constitution of the Soviet Republic, every citizen can propagate any religion. Religious freedom and anti-religious propaganda is the right of all citizens. . . . We have the full right to hold meetings and teach in them the Word of God, and our evangelistic work has already spread beyond the confines of the Russian people and is gradually spreading among the heathens and Mohammedans living in our country. Further, we have the possibility of publishing our periodicals . . . and the books of Holy Scripture, and also received in 1927 the official authority to open in Moscow a Preachers' School.[8]

In 1929 the situation deteriorated. Propaganda against religion was intensified, and sectarians began to be singled out for special attack. Furthermore, the freedom of religious propaganda was lost. The article on religion in the constitution of the Russian Republic was changed to read : " Freedom in the exercise of religious worship and freedom for anti-religious propaganda is recognized for all citizens."[9] The

[6] J. H. Rushbrooke, *Baptists in the U.S.S.R.* (Nashville, 1943), pp. 9f.

[7] Curtiss, *op. cit.*, pp. 196—216.

[8] P. V. Ivanov-Klyshnikov, " The Work and Tasks of Baptists in the U.S.S.R.," *Fourth Baptist World Congress*, edited by W. T. Whitley (Toronto, 1928), p. 76.

[9] R. P. Casey, *Religion in Russia* (New York, 1946), p. 88.

statement was incorporated in the U.S.S.R. Constitution of 1936, which is still in force.[10]

The activities of religious organizations were restricted by new laws. Churches were forbidden to form mutual aid associations ; to organize special meetings for children, young people, or women ; to have special groups for the teaching of religion ; or to maintain libraries and reading rooms.[11] Baptists and Evangelical Christians lost their theological schools, their magazines, their right to print the Bible, their special services for children, and their right to engage in general evangelistic activities.[12] Rents and taxes became increasingly burdensome for the churches and the ministers.[13] Many church leaders were deprived of food cards as non-laboring persons, imprisoned, or exiled, and many churches were closed.[14]

The Communists showed clearly their opposition to all religion. They were true followers of Marx, who taught that religion (of any denomination) is " the people's opium " ;[15] and of Lenin, who said that there is no more difference between one religion and another than between a blue devil and a green one.[16]

The following statement in *The Anti-religious Text-book* published in 1933 reflects the atheists' confidence in the achievement of the task which they had set for themselves so far as sectarianism was concerned :

> Since about 1928-1929 sectarianism has been experiencing a process of disintegration. . . . Even such strong sects as the Evangelists and Baptists are declining.
>
> The hopes of the sectarian leaders to spread " the light of the gospel " over all corners of the USSR are collapsing. Workers, members of the collective farms, and especially young people are leaving the sects.[17]

World War II brought a change in the policy of the Soviet government and of the Communist party towards religion. For more than a decade religion and religious organizations

[10] *The Universal Declaration of Human Rights and Its Predecessors* (1679—1948), edited by Baron F. M. van Asbeck (Leiden, 1949), p. 79.

[11] Curtiss, *op. cit.*, pp. 228f.

[12] J. H. Rushbrooke, " Russia : the Fact and Technique of Religious Persecution," *The Contemporary Review*, CXXXVII (1930), 426—434.

[13] Curtiss, *op. cit.*, pp. 230f.

[14] Prokhanoff, *op. cit.*, p. 11.

[15] Karl Marx, *Critique of Hegel's Philosophy of Law*, quoted in Casey, *op. cit.*, p. 68.

[16] Lenin, writing to Gorky, quoted in E. Yaroslavsky, *Religion in the U.S.S.R.* (London, 1932), p. 52.

[17] A. T. Lukachevskii (ed.), *Antireligioznyi uchebnik* (Moscow, 1933), pp. 309f.

have enjoyed toleration—but not approval—in the Soviet Union. The Russian Orthodox Church, after a great show of loyalty to the government before, during, and following the war, has been permitted to reorganize with the Patriarch at its head, to open seminaries for the training of priests, and otherwise to function more or less normally.[18] The Baptists and Evangelical Christians were permitted to hold a joint conference in 1944 in which it was agreed to unite the two groups.[19] Since then they have been able to perfect their organization and expand their activities without notable interference from the government.

Contact between Russian Christians and those of the western world has been renewed. Several Christian groups, including Baptists, have been welcomed to the Soviet Union. Everywhere they report crowded churches and evidences of life within the churches.[20] Russian Christian leaders, including Baptists, have made several trips abroad within the past two or three years—for example, to the Baptist World Congress in London in 1955 and to America more recently.

The growth of Russian Baptists has been phenomenal. They now number 520,000 baptized members[21] (all above eighteen years of age)[22] in 6,000 congregations. This means that there are approximately five times more Baptists in Russia now than when the Communists came to power. Much of the growth has doubtless taken place since the relaxation of the war on religion, but there was evidently progress even when the anti-religious campaign was at its height.

Is there now religious freedom in the Soviet Union? The Russian religious leaders reply affirmatively. In 1946 the U.S.S.R. Council of Evangelical Christians and Baptists wrote to American Baptists of activities in their churches, and they added:

[18] Curtiss, *op. cit.*, pp. 290—325.

[19] Y. Zhidkov and Other Members of the Presidium of the All-Union Council of Evangelical Christians and Baptists, Letter to Dr. Walter O. Lewis, November 30, 1944, *The Baptist Courier* (April 19, 1945), p. 3. The organization is now known as the All-Union Council of Evangelical Christian Baptists.

[20] See, for example, Louis D. Newton, "What I Saw and Heard in the Union of Soviet Socialist Republics," *The Baptist Courier* (October 10, 1946), p. 8; W. O. Lewis, "My Fifth Visit to the Soviet Union," *The Baptist Courier* (August 26, 1954), p. 6; F. Townley Lord, Walter O. Lewis, and Ernest A. Payne, "With the Baptists of the Soviet Union," *The Baptist Times* (July 8, 1954), p. 1; and Paul B. Anderson, "Churchmen Visit Russia," *The Christian Century* (April 18, 1956), pp. 450ff.

[21] Anderson, *op. cit.*, p. 480.

[22] Alexander Karev, "The Union of Evangelical Christian-Baptists in the U.S.S.R. and Its Work," *The Fraternal* (October 1955), p. 40. At the time Karev's article was written there were 512,430 members and 5,340 churches having not fewer than twenty members. Communities of fewer than twenty members are not included in the statistics.

> We have complete religious freedom to carry them out day after day. We deeply respect our Soviet Government, which has given us this freedom and protects it from any violation whatever. In our country all churches and religions enjoy equal and complete freedom.[23]

The Russian Baptists who went to the Baptist World Congress in London spoke of the religious freedom which they enjoy in their country. Dr. Arnold T. Ohrn indirectly explained their claim of freedom by saying :

> All liberty is relative. When nations considered unfree by other peoples declare " We are free," they may be partly justified by the fact that they now enjoy liberties which they formerly did not have. When churches which once were persecuted now possess some degree of freedom of worship, they are naturally grateful because heavy chains have been removed and think little of the lighter ones still remaining.[24]

Those who have gone to the Soviet Union report freedom of worship in the churches which have been permitted to remain open. It seems that all who wish to attend services are permitted to do so—if they can find room in the building. One Baptist church in each city is hardly sufficient ; nor is the number of Orthodox church buildings adequate. Bear in mind that no building can be obtained except from the government.

There are no Sunday schools, since the religious instruction of children outside the home is forbidden. Mr. Zhidkoff, president of the Baptist Union, has rationalized this by saying, " We do not find in the Holy Scriptures any instructions to do special work with children and we adhere strictly to the Scriptures."[25] There is no evidence of freedom for ministers and churches to deal with political and social questions. These are the concern of the State ; the churches are concerned with the salvation of souls and with worship. The magazine now being published by the Baptists (*Bratsky Vestnik*) indicates a complete preoccupation with " personal religion." It is significant, however, that the magazine can be published ; and it is also highly significant that a Bible for the

[23]Y. Zhidkov and Other Members of the Presidium of the All-Union Council of Evangelical Christians and Baptists, Letter to the Baptists of the United States of America, *The Baptist Courier* (November 21, 1946), pp. 6f.

[24]Arnold T. Ohrn, " Report and Address of the General Secretary," Baptist World Alliance, *Golden Jubilee Congress* (London, 1955), p. 99.

[25]Quoted by Anderson, *op. cit.*, p. 481.

Orthodox, with the Apocrypha, has recently been published,[26] and that another Bible, without Apocrypha, is being printed for the use of Baptists and others who want it. A Baptist hymnal has also been printed.[27] Of course the few religious books which are published in the Soviet Union must be sold privately, for there is no freedom for " religious propaganda."

What of anti-religious propaganda ? It greatly decreased in volume for a while, in fact, practically disappeared, but it has reappeared in recent years, though not in pre-war proportions.

In 1954 the Central Committee of the Communist Party of the Soviet Union issued an important decree, signed by Krushchev, " On Mistakes in the Conduct of Scientific Atheist Propaganda among the Population."[28] It insisted that everything possible be done to free men from " religious prejudices " but that there be no direct attacks on churches or individuals :

> In accordance with its programme, the Communist Party is carrying on propaganda of scientific enlightenment in the materialist outlook, aimed at constantly raising the consciousness of the working masses and gradually freeing them from religious prejudices. . . . At the same time the Party has always considered it essential to avoid causing any offence to the feelings of believers. . . . It is imperative to bear in mind that offensive actions with regard to the Church, to the clergy or to believing citizens are incompatible with the line adopted by the Party and the State in the conduct of scientific atheist propaganda, and are in contradiction to the USSR Constitution, which provides freedom of conscience to Soviet citizens.

The decree suggests an explanation of the changed attitude of the Communist Party towards church leaders :

> It is natural . . . that the struggle of the Soviet people against the enemies of the Socialist State included also a struggle against those reactionary representatives of the Church who indulged in activity which was hostile to the Soviet people. At the present time, as a result of the victory of Socialism and the liquidation of the exploiter classes in the USSR, the social roots of religion have been undermined and the base on which the Church relied has

[26] A copy of this Bible has recently been received from Moscow by the Baptist Theological Seminary of Rüschlikon, Switzerland.

[27] " Every Baptist a Missionary in Russia," *The Baptist World* (May 1956), p. 6.

[28] The translation used here appeared in *Background Informaiton* sent out by the World Council of Churches in February 1955 and is used by permission.

> been destroyed. As facts testify, ministers of the Church, too, have in their majority taken up positions of loyalty toward the Soviet power. For this reason the struggle against religious prejudices should at the present time be regarded as an ideological struggle of the scientific, materialistic outlook against the anti-scientific, religious outlook.

To this statement concerning the reasons for a change of tactics in dealing with religion we should probably add a desire to gain unity in the nation, especially during time of war. The chief factor, however, is probably what is indicated in the decree : The churches and their leaders are no longer a danger to the Soviet State. As a matter of fact, they at times serve the purposes of the State. During the time of greatest struggle against religion by no means all prosecutions or persecutions of religious persons were based on genuine or alleged political crimes, but many were. The strongest propaganda arguments were social and political. The churches were said to be led by members of the former privileged classes, to have opposed the proletarian revolution, to have attempted to undermine the authority and power of the Soviet government, and to have hindered collectivization and industrialization.[29] The Baptists and Evangelical Christians were accused of having fought willingly in the tsarist army but of attempting to avoid military service under the new régime by claiming to be pacifists.[30]

These arguments have lost their force. The former privileged classes have disappeared. Agriculture has been collectivized, and the Christians have found their places on the collective farms. Abundant proof has been offered of the Christians' loyalty to the Soviet government, and the Baptists have demonstrated their willingness to do military service. In 1944 Russian Baptist leaders stated that many members of their churches were fighting patriotically in the Red army and that the churches had made large contributions for defence and had presented " the heroic Red Army " with an airplane ambulance.[31] On many social questions Christians and Communists seem to find themselves in agreement.

There is, however, a basic conflict in ideology between Christianity and Communism—a conflict of which both Christians and Communists in Russia are aware. Communism is

[29] Lukachevskii, *op. cit.*

[30] Yaroslavsky, *op. cit.*, p. 53.

[31] Y. Zhidkov and Others, Letter to Dr. Walter O. Lewis, November 30, 1944, *The Baptist Courier*, April 19, 1945, p. 3.

materialistic and atheistic. Its official philosophy is dialectical and historical materialism,[32] and it interprets both nature and human history from a purely materialistic point of view. It finds no place in the universe for God. Russian Christians have probably made many compromises, some consciously and some unconsciously, but they have, of course, never compromised their faith in God. The Communists hope that this faith will eventually disappear completely.

The decree of the Central Committee of the Russian Communist Party which we have already quoted makes quite clear that "the Communist Party, which bases itself on the only correct scientific outlook . . . cannot adopt an unconcerned and neutral attitude towards religion, which is an ideology which has nothing in common with science." It states further: "That science and religion are radically opposed to one another is obvious. If science bases itself on facts, on scientific experiment and on meticulously tested deductions borne out by life, any religion bases itself solely on biblical and other traditions, on fantastic inventions." The Central Committee calls for extensive scientific atheist propaganda based "on such questions as the structure of the universe, the origin of life and man on earth, on the achievements in the domain of astronomy, biology, physiology, chemistry and other sciences which confirm the correctness of materialist views on the development of nature and society."

Christianity is not opposed to science, though its adherents have often given the opposite impression, nor is it necessarily as other-worldly as the Communists charge; but it is nevertheless diametrically opposed to the presuppositions of dialectical and historical materialism. Unless Communism should give up its basic philosophy—and this appears altogether unlikely—there is no possibility of a reconciliation between Communism and Christianity on the ideological plane. Since, however, the Christians of the Soviet Union are no longer objectionable politically and socially, it is possible that their present coexistence with the Communists, always on a plane of inferiority, may continue. But religion in a godless State will always be insecure.

[32] "Dialectical and Historical Materialism," *History of the Communist Party of the Soviet Union*, edited by Commission of the Central Committee of the C.P.S.U. (New York, 1939), pp. 105—131.

EDWIN MUIR—CHRISTIAN POET

By W. B. J. Martin

At a time when theologians are seeking to de-mythologise the Gospel, our major poets and dramatists are seeking to re-mythologise life. They are turning to the ancient classical myths and the stories of the Bible in order to awaken the consciousness of modern man. When preachers are seeking to be 'scientific', to speak the language of men educated and shaped by a scientific age, ignoring the old stories of Genesis as naive and simple, the poets are discovering in these stories a source of illumination and interpretation which abstract and conceptual statements are powerless to give.

Men like W. B. Yeats, T. S. Eliot and W. H. Auden, to take some chief names, are remarkable not only for their bold and free experiments in verse form. This, perhaps, is the least important respect in which they are modern. They are modern above all in their realization that science and scientific modes of speech and communication do not reach man where he lives. They are modern in seeking to reappropriate the old myths, and through them to address man at his deepest level. As is well known, W. B. Yeats not only used the symbols and stories and legends of his native Ireland, he sought in occult lore and theosophy to find a framework within which he might express and communicate these deeper truths. Similarly, T. S. Eliot has plundered the treasures of Greek and other mythologies ; scattered throughout his verse, sometimes very allusively, are references to this ancient wisdom, and it is this that makes his poetry obscure to men unacquainted with the classical stories. He uses, not only myths, but symbols, such as the Waste Land, the Garden, the Rose, etc. ; and in his later dramatic works he has endeavoured, realizing how inaccessible some of these myths and symbols are to the ordinary man, to create new myths, drawing upon psychology, such as those used in *The Cocktail Party* and *The Confidential Clerk*. The same is broadly true also of W. H. Auden.

Behind this modern use of ancient myths lie two convictions : first, that conceptual statements, truth conveyed in what Philip Wheelwright has called 'steno-language', the language of scientific analysis and description, fails to speak to the whole man. The poet is not intent on conveying information to the conscious mind only ; he seeks to speak to the entire personality, to the unconscious as well as the conscious, to the imagination as well as the reason, to instinct

and will as well as to the logical faculty. And in so speaking he wishes to integrate man, who has become specialised and split, or who has allowed his instinctive life to atrophy or become detached from his cool, rational intelligence.

Secondly, the poets and dramatists are persuaded that the ancient myths contain a deeper wisdom, a wisdom more ancient and universal and timeless, than the truths that can be conveyed in abstract terms. The myth is not a pre-scientific, and therefore out-moded, way of communicating truth that can now be more clearly and adequately put in the language of science ; the myth says things that cannot be conveyed in any other way. It is not a fiction imposed upon the world of experience, but a way of apprehending that world. Tennyson spoke, somewhat patronisingly, of truth that could " enter in by the lowly door " of the story, as if, like Comte's religion, it were a stage on the way to a more sophisticated understanding. But the myth offers to man genuine insight ; it may not speak with the clarity of a logical statement, but it conveys a richer, fuller truth, and can evoke a richer response.

No poet in Britain today is making a fuller and finer use of myth, both classical and Biblical, than the Scottish poet, lately visiting Professor of Poetry at Harvard, Edwin Muir. A glance at the contents-page of his *Collected Poems* (1952) and *One Foot in Eden* (1956), reveals his indebtedness to the myths of Oedipus, Orpheus, Prometheus, Hector, Tristram, and Merlin. And from the first he has found the Genesis stories of Adam and Eve, the Garden, the Fall full of illumination for his own life and for the life of man in this modern age. Long before he discovered and declared himself a Christian, others, like his discerning friend Janet Adam Smith, told him, half-teasingly, that his poetry was Christian poetry, an idea that then seemed strange to him. At a critical time in his mature life, while staying in St. Andrews, he " realized that, quite without knowing it, I was a Christian, no matter how bad a one," and that " Christ was the turning-point of time and the meaning of life to everyone, no matter what his conscious beliefs ; to my agnostic friends as well as Christians." Few theologians, and few poets have drawn so richly and surely upon the historical events in the life of Jesus to illuminate and interpret human life as Edwin Muir has done in poems like *The Incarnate One* and *The Transfiguration*.

For the preacher, Edwin Muir, has this great attraction, that, unlike so many other modern poets, whose verse is diffi-

cult and obscure by reason of experimental forms and learned allusions, his themes are universal and well-known, and his manner is almost conventional. He uses forms hallowed by use and, on the surface at any rate, his words are immediately intelligible and quotable. His originality lies, as Kathleen Raine says of William Blake, not in the sense of being new, but in the sense of being old, a return to origins. He takes the common stuff of everyday experience, and well-known symbols like that of the tower, the hill, the journey, and the road, the river, the bridge, things that have acquired a heavily symbolical character through the centuries, and probes them to the depths. His own childhood, spent on the Island of Wyre in Orkney before he left with his family for the squalor of the Glasgow slums, is rich with meaning as he looks back upon it.

> My childhood all a myth
> Enacted in a distant isle ;
> Time with his hourglass and his scythe
> Stood dreaming on the dial,
> And did not move the whole day long
> That immobility might save
> Continually the dying song.
> The flower, the falling wave . . .
>
> (The Myth, *Collected Poems*, 116)

This return to childhood is quite deliberate, for Muir sees the wisdom of understanding and possessing one's life. As he puts it in his noble Autobiography, "I realised [at the age of 35, at Dresden, after passing through years of confusion and illness] that I must live over again the years which I had lived wrongly, and that everyone should live his life twice, for the first attempt is always blind. In living that life over again, I struck up a first acquaintance with myself. Till now I realised I had been stubbornly staring away from myself. . . . I did not feel that I was rediscovering the world so much as that I was discovering it for the first time."

Dr. Muir's use of the myths is also quite deliberate and conscious. " Nothing is wholly real until it finds an image as well as a formula for itself. For the image is a record that the conception has been steeped in the unconscious, and there accepted by the deeper potencies of the mind " (*Transition*, 1926). In the myth " deep calleth unto deep." But although the myths he uses are accessible to all men, known vaguely even to the man in the street, Muir's handling of them is made more sensitive and strong because of his own childhood

experiences, his subjection to psycho-analysis, his acquaintance with the works of that strange genius Franz Kafka (whose novels he and his wife, Willa Muir, translated into English), and perhaps, above all, to his tremendously rich dream-life, from which he has dredged up, as it were, the 'archetypes', the symbols of the race, and has re-lived them within himself.

Thus, the myth and the experience, have interpenetrated each other, and so he is able to use the old story of Adam's fall to interpret his own life, and his own life to interpret for us the story of Adam.

> One foot in Eden still, I stand
> And look across the other land.
> The world's great day is growing late,
> Yet strange these fields that we have planted
> So long with crops of love and hate.
> . . . Evil and good stand thick around
> In the fields of charity and sin
> Where we shall lead our harvest in.
>
> Yet still from Eden springs the root
> As clean as on the starting day.
> Time takes the foliage and the fruit
> And burns the archetypal leaf
> To shapes of terror and of grief
> Scattered along the winter way.
> But famished field and blackened tree
> Bear flowers in Eden never known.
>
> Blossoms of grief and charity
> Bloom in these darkened fields alone.
> What had Eden ever to say
> Of hope and faith and pity and love
> Until was buried all its day
> And memory found its treasure trove?
> Strange blessings never in Paradise
> Fall from these beclouded skies.

When we call a poet 'modern' we mean that he is fully baptised into the conditions of his time; that he feels the alienation of modern man and rebels against it; that he is aware of the forces that are shaping and mis-shaping man. In a vague way all present-day poets are aware that a technological society is affecting man's inner life, his capacity to respond to nature, to his fellow men, to God. But I confess I know of no profounder diagnosis of the sickness of modern

man that that which Muir offers in his phrase, " abstract man." It occurs in what I consider to be his finest poem, the result of a lifetime of brooding on man's estate, and in particular of his re-discovery of his Christianity. That re-found status was accepted at St. Andrews, but it was not until much later, in Italy, where he was head of the British Council in Rome, that he realized its full implications. Then it was that the meaning of the Incarnation became living and vital. He entered into the wonder and deep significance of " the Word made Flesh." In the light of that wonder he looked again at modern life, and reported :

> The fleshless word, growing, will bring us down,
> Pagan and Christian man alike will fall,
> The auguries way, the white and black and brown,
> The merry and sad, theorist, lover, all,
> Invisibly will fall :
> Abstract calamity, save for those who can
> Build their cold empire on the abstract man.

It was because he saw that Communism was seeking to build its " cold empire on the abstract man " that Muir refused to respond to its blandishments in the 'thirties, when many of his fellow-poets were swinging left ; but it is not only Communism that seeks power over man by depriving him of the full richness of his humanity, by regarding him as 'economic man'. The whole of modern life is tending towards the production of 'abstract man', fitting the man to the machine and to the rhythms and requirements of industry. The danger of a technological society is not merely that it turns man the craftsman into man the machine-minder, man the functionary, man whose wholeness of response and initiative is not required, is indeed a positive drawback to the smooth running of the factory. (See *The Making of a Moron* by Niall Brendan.) Automation is not a threat to the worker, but 'streamlining' is, for as Leslie Paul has pointed out in *The Hibbert Journal* (Oct. 1956), in this age of technics the organisation of the materials of industry is inevitably followed by the organisation of human nature ; a standard product requires a standard person, a person conditioned to desire it and appreciate it and buy it.

But Muir, with his Scottish background, goes even further than this. He sees also how religion, if it is divorced from the Incarnation, may play its ugly part in producing abstract man. Religion, which is supposed to be man's protector from calamity, which should integrate man, body and soul, imag-

ination and reason, conscious and unconscious, may, if the Word is divorced from the Flesh, turn religion into a series of statements, a theology consisting of propositions and concepts, and turn man into 'theological man', as monstrous an abstraction as 'economic man' or 'political man'. This is his quarrel with Calvinism :

> The Word made flesh is here made word again,
> A word made word in flourish and arrogant crook.
> See there King Calvin with his iron pen
> And God three angry letters in a book.

However unfair he may be to Calvin, however misinformed he may be about Calvin as opposed to Calvinism as he knew it in his Scottish childhood, there is no doubt that he is right to protest against theologies in which

> . . . the Mystery is impaled and bent
> Into an ideological instrument.

So he protests,

> There's better gospel in man's natural tongue,
> And truer sight was theirs outside the Law,
> Who saw the far side of the Cross among
> The archaic peoples in their ancient awe . .
> I think of Giotto the Tuscan shepherd's dream,
> Christ, man and creature in their inner day.
> How could our race betray
> The Image and the Incarnate One unmake
> Who chose this form and fashion for our sake ?
>
> (The Incarnate One, *One Foot in Eden*, p. 47)

Muir takes the Incarnation seriously, and his apprehension of the Christian story in such poems as *The Son*, *The Lord*, *The Killing*, *The Annunciation* is memorable and moving. Just as his conversion consisted in discovering what he had been all along, a Christian without knowing it, and just as he rediscovered the Lord's Prayer and realized " that this simple petition was always universal and always inexhaustible, and day by day satisfied human life," so his rediscovery of the Gospels brought with it a deeper understanding of the events of Christ's life and of their significance for every life. Very moving is his account of the Second Coming in the poem *The Transfiguration* :

> But he will come again, it's said, though not
> Unwanted and unsummoned ; for all things.
> Beasts of the field, and woods, and rocks, and seas,
> And all mankind from end to end of the earth

Will call him with one voice. In our own time,
Some say, or at a time when time is ripe.
Then he will come, Christ the uncrucified,
Christ the discrucified, his death undone,
His agony unmade, his cross dismantled—
Glad to be so—and the tormented wood
Will cure its hurt and grow into a tree
In a green springing corner of young Eden,
And Judas damenen take his long journey backward
From darkness into light and be a child
Beside his mother's knee, and the betrayal
Be quite undone, and never more be done.

Edwin Muir is no poet playing with words, he is a deeply committed modern man, aware of the difficulties of preserving human integrity in such a time as this. " This is a difficult land," he says in the poem bearing that title, " but our home."

. . . Here things miscarry
Whether we care, or do not care enough.
. . . there are times when
Name, identity, and our very hands,
Senselessly labouring, grow most hateful to us,
And we would gladly rid us of these burdens . . .
. . . but are drawn back again
By faces of goodness, faithful masks of sorrow,
Honesty, courage, kindness, fidelity,
The love that lasts a life's time. And the fields,
Homestead and stall and barn, springtime and
autumn.
(For we can love even the wandering seasons
In their inhuman circuit.) And the dead
Who lodge in us so strangely, unremembered,
Yet in their place. For how can we reject
The long last look on the ever-dying face
Turned backward from the other side of time?
And how offend the dead and shame the living
By these despairs? And how refrain from love?
This is a difficult country, and our home.

REVIEWS

The reviews are in four divisions :

Theology and relevant studies : works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work : books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

The name of the writer of two or more consecutive reviews is printed after the last one only.

THEOLOGY

AND RELEVANT STUDIES

God the Unknown. By Victor White. 205 pp. Harvill Press. 18s.

Father White, who recently wrote an interesting and provocative book on *God and the Unconscious*, has now followed it up with another of the same kind on Catholic theology. There are five chapters on Thomism, five on specific theological problems such as Atonement, Incarnation, Natural Law, Grace and Nature, and three on the 'ecumenical' question. It is a book which well repays reading by Protestants who wish to understand the Roman position, for the reader will find here evidence both of a wide and sympathetic acquaintance with Protestant theologians and writings and also of that irenic temper which makes discussion a means of edification.

The subject is " God the Unknown." If God is unknown we can approach him only through faith. But what is it that we are to have faith *in* ? Father White tells us that " faith itself insists that faith is not enough "—a circular remark which can be true only by using the word 'faith' in two entirely different senses. For a discussion on " God the Unknown " Father White shows a surprisingly detailed knowledge of that of which apparently no one is expected to have any knowledge at all, for having accepted Aquinas' statement that the divine nature is utterly unknown to us he then proceeds like Barth (for whom he has a very high regard) to postulate all manner of things about the divine nature without apparently ever realising that they are postulates. To seek to authenticate them by the rubric " St. Thomas says " is not dissimilar to the technique of Billy Graham, " the Bible says."

Father White is grateful to Barth for discussing pure theology and not confusing it with " history or philosophy or literary criticism or anthropology," but we may well ask both of him and of Barth why logic and metaphysics and even semantics are considered more relevant to theology than history or anthropology or criticism ? For in Father White's discussion we are moving all the time in the realm of logic and metaphysics, and as long as the subject can be contained within these bounds his treatment is suggestive and interesting. The book is a brief exposition of Thomism in modern terms (and in some not quite so modern). But like so many Roman apologists he ignores the historical method and so avoids facing up to the implications of Christianity as a historical religion. His treatment therefore of the documents of the faith is on purely funda-

mentalist lines. He admits as much when he steps with unsure foot on the shaking ground of comparative religion. He says that his approach to the sacred books of the Hindus is " purely phenomenological " (p. 78) and so he is content to set the words of the *Gita* side by side with the words of the Fourth Gospel and, of course, the words of Aquinas. We have plenty of texts but no contexts and here it is contexts that make all the difference.

It is at this point and not on the doctrine of natural law (p. 117) that all the attempts to bring together Roman Catholics and Protestants break down. No doubt in the age of Luther the Reformers' rejection of natural law marked the cleavage between the two just as it does today between Barth and the Romanists. But to accept the Barthian position as the authoritative voice of Protestantism, as Father White appears to do, is to push the whole argument back four hundred years and to ignore the developments both of Protestantism and of Catholicism in the intervening period. Father White's final chapter on Papal Infallibility is a good example of the results of ignoring the historical method. The political circumstances of the Vatican Council are infinitely more relevant to the discussion of this question than anything that can be found in Irenaeus or the Tome of Leo. Yet Father White shifts even this question on to the metaphysical plane when he says that " only when papal infallibility is assigned its place in the divine economy of our salvation can it be accurately apprehended or even intelligently discussed "—a judgment more naïve than arrogant.

Clearly this is a provocative book and well worth study. It makes crystal clear that there is no hope whatever of a union of the churches which includes Rome. A. Victor Murray.

Primitive Christianity in its Contemporary Setting. By Rudolf Bultmann, translated by R. H. Fuller. 240 pp. Thames and Hudson. 18s.

The German title of this book—*Primitive Christianity in the Framework of the Religions of Antiquity*—is more indicative of its contents. The setting of Christianity against the background of the O.T. and Judaism is clearly drawn, and this occupies one half of the book—a fair proportion. In the rest of the book the Greek and Hellenistic background is delineated, and it is here that Bultmann's contribution is especially to be noted. The amount of influence exerted by the Greek world on Christianity is difficult to measure, and has been alternatively over- and under-rated. Bultmann's mastery of the evidence and the force and clarity of his exposition are much in evidence. He gives estimates of Stoicism, astrology and the mystery religions such as have never been done before in so brief a compass. The same might be said of the pages on Gnosticism, though here reviewers will place more question marks in the margins ; some will doubt whether Gnosticism can be treated as a unity. But in my opinion he is justified in so treating it, and his description of the environment in which the early Church had to make its way is a fair one. The text-books of Church History too often leave the impression that the Gnostic thinkers were half-mad or at best fantasy-spinners exemplifying how irrelevant theology can become. Bultmann's estimate is more positive. He holds that Valentinus and his like were honestly facing the spiritual problems of thinking men, in an age when pessimism and fatalism were widespread. The Gnostic understanding of man's place in nature was similar to that of Christianity, but Christianity discerned that the problem was a moral

rather than a metaphysical one, and thus had a conception of guilt which Gnosticism lacked. This made possible for Christians a more adequate solution of Man's problem in the doctrine of grace, which is the main aspect of divine transcendence.

This is most illuminating and important. Bultmann's thought however is sometimes over-subtle and we do well to be on guard against his own distinctive conception of the Christian doctrine of man. He is right (as against Barth) to put anthropology in the forefront. But is Christian freedom to be equated with "openness for the future," i.e. freedom from one's past, including sins? Is faith simply belief in the God who makes this possible? Can divine transcendence be reduced to belief that God is "One who comes" in this future to which hope opens the door? "He is always there already as the gracious God for those who are open to the future, but as the judge for those who shut their hearts against the future."

Further, we find Bultmann's ignoring of the significance of history unsatisfying. When he writes "God does not speak to men through history but through Christ who is the end of history" we suspect that there is more Platonism than Christian insight in this antithesis. We regret that this book like his earlier ones is marred by Bultmann's assumption that primitive Christianity was founded not on belief in a historical Jesus but on belief in a mythical or cosmic Christ. Again we find Bultmann unable to allow that the basic Christian concept of redemption went back to the mind of Jesus himself; thus he writes "Primitive Christianity arose from the band of Jesus' disciples" (not from Jesus); and he holds that the Church worked out a theology about Jesus and then attributed it to Jesus—mistakenly! This is an attempt to put life into some forms of Gemeinde theologie; but those corpses should have been buried long ago!

E. C. Blackman.

The Religious Situation. By Paul Tillich. 219 pp. Thames and Hudson. 12s. 6d.

This was the book, written in 1926, which established Tillich's reputation. Its theses are by now familiar, for they have been reiterated and developed by religious thinkers during the last thirty years. It is refreshing, however, to have them in their pristine form, in spite of the fact that "the religious situation of the present day" which is here depicted has been affected by the eventful interval. Tillich analysed that situation as one of multifarious revolt against "the spirit of a finitude which lives within itself," and this, for our time, is the spirit of capitalist society. The influence of this spirit and the movements against it are traced in the fields of Science and Art, of Politics and Economics, and of Religion outside and inside the Churches. The Churches—Catholic, Lutheran and Reformed—are portrayed as catching up with the times, each in characteristic fashion, though the most important religious movements are to be found outside explicit religion. It is a pity that Tillich was not to be persuaded to rewrite the book from his present *Sitz im Leben*, for as it stands it can serve only limited purposes—more limited, perhaps, than Richard Niebuhr claims in his excellent Introduction. It provides an invaluable contact with a great mind at a powerful and illuminating stage of its work. It contains many true things, finely said, which still create an understanding of the present scene. It is a classic model for the responsible concern with culture and society which Christians neglect at grievous cost to their witness and which few of us know how to exercise with the breadth, depth and maturity shown here. The American publishers are to be congratu-

lated on the attractive format, and the English publishers on having made the book available here at a reasonable price.

The Idea of Revelation in Recent Thought. By JOHN BAILLIE. 155 pp. O.U.P. 15s.

These American Bampton Lectures contain an extended review of the literature on a topic which above all others has exercised a generation of theologians. Dr. Baillie has been at the centre of the discussion for the whole period and no-one is better fitted to define the position as it has now emerged. As one would expect, however, the book is far more than a review. The topic is set forth fully and richly. The religious substance embodied in the academic discussion is carried home to the reader with all the gracious power of Dr. Baillie's mind and will. Revelation essentially is the presence of God in Christ; a self-disclosure of *God* rather than of information about him; achieved in "mighty acts" to which historical witness is made. This is the substance of the modern statement as Dr. Baillie presents it, with all the bearings carefully plotted. As a complement he gives an equally well-plotted account of the response (citing John Flavel of Dartmouth in support of "acceptance" as a primary way of designating it) together with a discussion of Scripture and Covenant. Those who are still worried by the formal problems raised in the Christian claim to know God by the believing assent to revelation will thank Dr. Baillie for having provided exactly what is needed; and so will those who need a definitive account of modern work in this field either for teaching purposes or in order to clarify their own minds.

The Abyss of Truth. By NATHANIEL MICKLEM. 144 pp. Bles. 8s. 6d.

The Religious Philosophy of Dean Mansel. By W. R. MATTHEWS. 23 pp. O.U.P. 3s. 6d.

Dr. Micklem s felicitous prose style makes this essay in philosophical theology a thing of beauty. His mature religion, his philosophical learning and his theological acumen make it also a work of considerable significance. In Chapter I he succeeds in communicating his Augustinian mode of understanding what is meant by knowing and by truth. Chapter II is an orderly cross-examination of eight major witnesses to the character of religious truth; and Chapter III continues the examination, beyond Calvin, to produce a systematic account of the modern discussion about revelation. These are instructive chapters. They put the humblest of probable readers into effective touch with first-rate guides to a responsible decision about knowledge and truth in matters religious. One guide is missing, for Dr. Micklem is allergic to Karl Barth and masks his allergy by a graceful apology on p. 99! Chapter IV is a definitive account of Dr. Micklem's conclusions about the status of Christian religion as *participatio Verbi*. This chapter may be regarded as the climax both for this investigation along philosophical paths and for his earlier investigation (in the book called *Religion*) along the path of comparative study of religions. "The Christian revelation is not exclusive in the sense that apart from Christ there is no revelation; but it is exclusive in the sense that none before him so realised the glory and none has realised it since except through him" (p. 141). Dr. Micklem's position is fully expressed in three concluding paragraphs for which I refuse to offer any substitute; the book can be bought without financial strain and is readable. Those who detect in those paragraphs a tendency to have and to eat all possible cakes will doubtless be justified, but the achievement is nevertheless to be admired.

(By a misprint on p. 67, metallic substances seem to have invaded thought about God.)

The Dean of St. Paul's, who is President of the Friends of Dr. Williams's Library, gave the tenth annual lecture in the series sponsored by that body, and most happily chose for a subject the 1858 Bampton Lectures given by his predecessor in the Deanery. Dr. Micklem also expounds Mansel and offers (p. 99f.) a positive evaluation of his 'agnosticism'. By comparison, Dr. Matthews is non-committal, but he succeeds in commending Mansel as a theologian, born perhaps before his time, who gives important though incomplete testimony to the relation which God has to man and man to God. There was something wrong with those Bamptons, as F. D. Maurice's displeasure indicated—albeit unsatisfactorily ; but their account of reason and revelation anticipates much that is germane to the present discussion, and Dr. Matthews is an admirable expositor.

I am tempted to take up Maurice's point, about the normative significance of the Incarnation (a point which Dr. Matthews thinks he should have probed more thoroughly) and apply it to Dr. Micklem. This latest book is likely to be the one chiefly consulted by those who will try to assess Dr. Micklem's distinctive and distinguished contribution to the theological debate of our time. My guess is that the Christological control in Dr. Micklem's work will be judged to be no less prominent than is the Christological control in Dr. Karl Barth's work, but that it is much less radically conceived by the English spokesman of Confessional Christianity than by the Continental spokesman. The bearing of this remark may be seen by those interested if they consult Professor Torrance's essay in *Essays in Christology* presented to Karl Barth.

Contemporary British Philosophy. Edited by H. D. Lewis. 497 pp. Allen & Unwin. 35s.

This is the third volume with this title. Professor Lewis has taken over the mantle of Professor Muirhead who, thirty years ago, collected essays which would give an impression of the state of philosophy in Britain. He is to be congratulated on having succeeded in a very difficult situation and on having produced a most interesting volume in its own right. Nineteen essayists, with the Editor as the twentieth, are represented here. All of them succeed in being their characteristic selves in lucid discussions of a topic which they chose as important and congenial. H. J. Paton's witty essay on *Fifty Years of Philosophy* serves to put the changed scene into perspective. Essays which will have a particular appeal to readers of this journal are the Editor's own contribution on *Worship and Idolatry* and H. A. Hodges on *What is to Become of Philosophical Theology?* A. C. Ewing on *The Necessity of Metaphysics* and F. C. Copleston on *Philosophical Knowledge* will be regarded by many as contenders on the side of the angels, but A. J. Ayer's *Philosophical Scepticism* and K. R. Popper's *Three Views Concerning Human Knowledge* must be read with equal appreciation. C. A. Campbell, J. D. Mabbott and D. M. Mackinnon write in the field of ethics, and these essays, with H. B. Acton's *Political Justification*, will make very profitable reading for men whose concern is very substantially with the exercise of practical reason even if they no longer regard themselves as even apprentices to the discipline of philosophy. The main publications of each essayist are given at the end of his contribution and there is an interesting set of biographical notes at the end of the book. Altogether this is a very pleasing mirror of the contemporary scene in British philosophy.

W. A. Whitehouse.

The Siege Perilous. Essays in Biblical Anthropology and Kindred Subjects. By S. H. Hooke. 264 pp. S.C.M. 21s.

In his Introduction Prof. Hooke calls this " a curious assortment of unrelated essays "—and as such it is rather a reviewer's despair. Yet we may welcome the publication of his 'minor works' which are otherwise scattered among many rather inaccessible journals. The essays were produced over a wide period of time, the earliest in 1931, the latest in 1954, and the author warns his readers that the views expressed do not represent in all respects his present position, though he has normally added footnotes in such instances (pp. 115, 154, 171, 257). So far as there is any thread running through the essays, it is the 'myth and ritual' pattern of seasonal religion among the ancient Semites and Egyptians, with special reference to its traces in the Old and New Testaments. They are, as we should expect, good essays ; but just because they were mainly addresses given on specific occasions the reader is often left wishing for a greater development of the theme, or a wider range of examples, as indeed the author himself felt at least once (p. 200) ; it also leads to some repetition, almost word for word quotation, from one essay to another (cf. pp. 196f. with pp. 204f.). The title may be misleading, for the 'Siege' has nothing to do with military operations, but, borrowed from *Morte d'Arthur*, is a jocular reference to the occasion of the first essay, his assuming the presidential chair of the Folk-Lore Society in 1936.

The Faith of Israel: Aspects of Old Testament Thought. By H. H. Rowley. 220 pp. S.C.M. 18s.

In these James Sprunt Lectures Prof. Rowley gathers up the main features of Old Testament Theology under seven heads, beginning with Revelation and its Media, which he defines as the combination of event and personality dovetailed into a single complex. As the fruits of revelation we have : The Nature of God, deriving from the Exodus experience—" here in the story of the Exodus and its outcome we have the seeds of the teaching about God which characterizes both Testaments, and which is still valid for the modern world " (p. 51) ; The Nature and Need of Man, akin to God in his moral nature, yet a rebel against God ; Individual and Community, seeing the interplay of community life and individual responsibility, " his life belongs to all, and the life of all around him belongs to him " (p. 109). This leads on to The Good Life, summed up as " the life that is lived in harmony with God's will and that expresses itself in daily life in the reflection of the character of God translated into the terms of human experience, that draws its inspiration and its strength from communion with God in the fellowship of his people and in private experience " (p. 149). The two final Lectures deal with the ultimate questions of Death and Beyond, and The Day of the Lord. The conception of life after death is hazy and finds various expression ; but all through the belief is held that God is the source of man's true life, here or hereafter. The hope of bliss lies in the Day of Yahweh, a day of judgment with beyond it the triumphing glory of God, a time of peace and prosperity most clearly expressed in the Messianic kingdom. All through Prof. Rowley is concerned not merely to describe Old Testament Theology as a phenomenon of ancient religious thought, but to bring out its lasting, and hence contemporary, relevance for our knowledge of God.

A. M. Price

Novum Testamentum, Vol. 1 (1956). Editors J. de Zwaan and J. W. Doeve. E. J. Brill, Leiden. 26 guilders.

This is a new international quarterly for N.T. and related studies, with a widely representative editorial board, and it deserves the support of all who are seriously interested in the scientific investigation of the New Testament. As an indication of the quality of the contributions, I would draw attention to two papers by Dr. Paul Winter. The first appears in fascicle 2 of *Novum Testamentum* (pp. 112-148) and is entitled "Matthew 11, 27 and Luke 10, 22 from the first to the fifth century." After a thorough investigation of the development of the text and a careful consideration of the principal problems arising therefrom, the conclusion is drawn that the original form of the *logion* was "All things are delivered to me by the Father, and no one knows the Father save the Son, and those to whom the Son may reveal him." The second comes in fascicle 3 (pp. 184-199) and bears the title "The Proto-Source of Luke I." An acute analysis of Lk. 1-2 is presented. The lyrics are held to be older than their narrative setting, and the narrative is ascribed to two basic sources, 2, 22-39 and 2, 41-51 coming from T ("Temple source"), 1, 5-80 being founded upon B ("Baptish Document"—originally composed in Hebrew). The prototype of B's narrative is found in the *Liber Antiquitatum Biblicarum* that goes under the name of Pseudo-Philo; it contains many features not included in Judges 13, but virtually all the motifs used in the B account of the Baptist's birth. As the *Liber Antiquitatum Biblicarum* is little known, Dr. Winter performs a real service by quoting the relevant sections.

T. A. Burkill.

The Library of Christian Classics. Vol. X. A Scholastic Miscellany: Anselm to Ockham. Edited and translated by E. R. Fairweather. 457 pp. S.C.M. Press. 35s.

The Student Christian Movement is putting all scholars into its debt by the publication of these handsome volumes. When the series is complete it will be an anthology in English of theological writings from the early Christian fathers to the Reformation period. The volume before us deals with the period roughly from 1100 to 1350, omitting Aquinas on whose work a volume has already been published. Anselm is the leading figure at the beginning of this period to whom alone is allotted one third of the entire book. In view of the fact that texts and translations of *Cur Deus Homo?* are easy to come by it is perhaps overloading the whole scheme by giving this treatise in full to the exclusion of less easily procurable books of the other writers. Abailard (to use the editor's correct but somewhat pedantic spelling), for instance, has only twenty-five pages, although the editor says quite truly that for most people "Anselm—Abailard—Aquinas" represents all they know or need to know of the great scholastics. It is also a little curious to find John of Salisbury's *Policraticus* in this company, for it is scarcely a theological treatise. The three pages given to Gratian are worth while if only to show how exercised was the mediaeval mind when it came into the presence of contradiction among authorities. But if Gratian is in, Abailard's *Sic et Non* ought not to have been left out, for it deals with the same problem in the theological sphere and with characteristic pungency. However, it must have been a difficult problem to know what to put in and what to leave out, especially as the editor tells us he is not a professional mediaevalist, and we are grateful for this selection as it is. The bibliographies need overhauling. Many of the entries are of secondary authorities and some not even so

advanced as that. It is odd, for instance, to find Henry Osborn Taylor's *The Mediaeval Mind* quoted as " of immense value," while Poole's *Mediaeval Thought and Learning*, a monument of exact scholarship, " is also useful."

A. Victor Murray.

The Theology of Calvin. By Wilhelm Niesel. 254 pp. Lutterworth Press. 27s. 6d.

Calvin's Doctrine of the Work of Christ. By Jansen. 120 pp. James Clarke. 8s. 6d.

Kingdom and Church. By T. F. Torrance. 168 + viii pp. Oliver & Boyd. 16s.

The Renewal of the Church. By W. A. Visser 't Hooft. 128 pp. S.C.M. Press. 12s. 6d.

A Short Introduction to Moral Theology. By Lindsay Dewar. 48 pp. Mowbrays. 3s. 6d.

At the present time a great many books are being published in English on the theology of John Calvin. After a period in which there has been a marked hostility to Calvin, this may be most valuable in redressing the balance, provided that it does not go too far. For there is a greatness about Calvin's thinking which must be respected before we turn to criticize him.

Professor Wilhelm Niesel's study (originally published in German in 1938 and now excellently translated by Dr. Harold Knight) is a thoroughly competent, lucid, and moving study of Calvin's theology from within. If anyone has an aversion from Calvin's thinking, this is an excellent study to read, because it is the presentation of the essence of Calvin's position as a matter of living importance for us today ; and what is given to us is quite clearly authentic Calvin. It should be noted, however, that this is not Calvin warts and all. It is the speech of the counsel for the defence, not the summing up of an impartial judge. It is not to be discredited on that account, but the character of the book must be recognized. To get the feel of Calvin's theology, its massive coherence and its Christocentric character, one can hardly do better than read this book. But Professor Niesel, quite astonishingly, omits Calvin's teaching on the work of Christ, on the plea that his book is not comprehensive (p. 120). It is difficult to think that he is right. It may also be remarked that there are other aspects of Calvin's treatment of Scripture less complimentary to him and less helpful to the future than those which are quite rightly mentioned here, and that the power of Calvin's doctrine of providence (so movingly presented in Book I chapters 16-18 of the Institutes) is muffled perhaps because of the author's determination to show that Calvin's theology is at all points Christocentric. But this is a fine and sustained study and deserves real praise.

Professor Jansen's book is much slighter and is wrongly named. It is not a full study of the work of Christ. It is confined to Calvin's doctrine of the offices of Christ—prophet, priest and king. But it is a quite excellent treatment of this limited subject. Professor Jansen shows that the older tradition was to think of Christ as Priest-King, and that Calvin, in spite of his dogmatic treatment of the threefold office, in his exegetical work reverted to the twofold theme. Christ's revelatory character belongs not under his offices but under his person, permeating as it does both his

kingly and priestly work, and providing the bond of union that unites these. Though this study has a very narrow range, it is very well done, and theologians of all points of view can learn from it.

The sub-title of Professor Torrance's book *Kingdom and Church* is "A Study in the Theology of the Reformation." It does, in fact, contain three studies in eschatology—two larger studies on Luther and Calvin and a shorter one on Martin Butzer. This book reveals again Professor Torrance's amazing learning, and his equally astonishing brilliance of presentation. But he has no mercy on the reader. He expects him to be equally at home in Latin and in German as in English, and to be able to check his quotations at greater or smaller length given from the whole range of the writings of the Reformers; and when a thought or a connection is clear to himself, he does not always stay to make it clear also to the slower-minded reader. But for the reader who will work at the book, these Reformation studies contain most valuable material. The study of the thought of Martin Butzer is particularly welcome. It is a pity that it is so short. The study of Luther is particularly well done, perhaps because Professor Torrance does not hesitate to add to his reverence for Luther incisive criticism. "In the end," he says (p. 72), "Luther's doctrine of *Anfechtung*, which corresponds in the end to his view of faith, means that the believer does not really learn to live on the resurrection side of the Cross." Calvin is nearer to Professor Torrance's heart, and he for his part is, of course, completely master of the materials available. But perhaps Calvin too would benefit from criticism, and the reviewer has to confess that the crucial section on *election* (pp. 104-108) remains somewhat obscure to him. But this is obviously a book to be reckoned with.

All Congregationalists will be glad that Mansfield College asked Dr. W. A. Visser 't Hooft to give the Dale Lectures there in 1955, and that during his stay the University of Oxford conferred upon him the rare distinction of its honorary D.D. The work of Dr. Visser 't Hooft as general secretary of the World Council of Churches is beyond praise, and he brings to this biblical, historical and theological study of the renewal of the church a mind that, though not specialized, reveals considerable learning, and is acute, powerful and illuminating. Dr. Visser 't Hooft begins his book with two biblical chapters, and even those who are not wholly in agreement with his view of the Bible, will pay tribute to the clarity, force and comprehensiveness of his treatment. In his historical sections he insists with the Church of South India (p. 85) that "the Church must always be ready to correct and reform itself in accordance with the teaching of the Holy Scriptures as the Holy Spirit shall reveal it." The renewal of the Church must mean repentance, re-edification, fellowship, and missionary zeal, and it is wonderful that the Holy Spirit does set free imprisoned, self-centred, unconvincing churches to speak God's word to men. Renewal and unity, which often appear to conflict, belong together and are equally necessary to the Church's life. Dr. Visser 't Hooft appears to undervalue the positive importance of a *liberal* element in the life of the Church (pp. 88-89), but his book as a whole is a most stirring analysis of the Church's most urgent need.

Canon Dewar's book consists of three lectures on the place of Law in the Christian religion, the Christian doctrine of conscience, and Christian casuistry. It is lucid, learned and competent, and many of the things that it says are quite true. But it provokes the question whether we

human beings can afford to study 'moral theology', i.e. the classification of the degrees of rightness applying to acts, except incidentally in the course of other studies. Those who are most learned in moral theology often seem singularly wrong in some of the moral judgments that they make. This seems to the reviewer to apply to Canon Dewar also. Though by no means illiberal or inhumane, he does like things to go by rule. Divorce is sinful, and therefore anybody who marries a divorced person must be excluded from Communion (pp. 31-32). The logic seems right, but how much humanity and Christian love are excluded by it! But it must be repeated that the book competently fulfils its specific purpose.

H. Cunliffe-Jones.

Freud and Religious Belief. By H. L. Philp. xi + 140 pp. Rockliff. 18s.

The Unconscious was known merely as a remote concept until Sigmund Freud discovered the living reality and explored it through psychoanalysis. Dr. Philp has warm admiration for the psychologist, but does not let this prejudice his judgment upon those improperly qualified incursions into theology which Freud first began to undertake after the age of fifty. Requiring no illusions to sustain his courage, nor lacking integrity, Freud both hated and fought hypocrisy wherever it appeared; and being convinced of the rightness of his atheism he concluded that religion was an obstinate illusion, and began to explain it away. He traced resemblances between the obsessive acts in neurotics and religious observances; his study of primitive peoples led him to ascribe the beginnings of society, religion and ethics to what he imagined were the earliest practices of totemism. His strongest attack on religion, contained in *The Future of an Illusion*, describes God as a projection of the human mind and religion as wishful thinking. In *Moses and Monotheism* he attributes Hebrew monotheism to Egyptian sources, and a sense of guilt in the unconscious of the Jewish race to the killing of the 'first' Moses, for which atonement was made by the death of Jesus. Dr. Philp examines these arguments closely, and shows how ill-equipped and misguided a critic of Christianity may be who looks in upon it merely from a point outside. His exposure reveals the limitations of Freud's basic assumptions that religion is false, science all-powerful, and psychoanalysis a key to the complete understanding of man.

Freud's chief works on religious subjects are the most neglected of his books today; specialists in the subjects around which his arguments were built reject his findings. This is the situation to which Dr. Philp so ably and clearly addresses himself. During the discussion he presents positive Christian views; but his major concern is to demolish Freud's arguments for the benefit of those who have not read the religious works, yet because of his immense psychoanalytical fame assume that religion must be false if Freud said so.

Dr. Philp combines precision of argument with ease and lucidity of style; the book is finely produced and indexed; from the viewpoint of the minister and the student it offers what must be regarded as necessary equipment.

Conrad Bonifazi.

RELIGION

LIFE AND WORK

What Every Congregationalist Should Know. By Francis Gibbons. 125 pp. Independent Press. 7s. 6d.

This book meets a real need, and meets it well. There must be many people, both inside and outside our churches, who would like to know what Congregationalism really is and stands for, but have not the inclination to read many or long books. This book is long enough to be more than an unsatisfying sketch, but not too detailed for the ordinary modern reader.

It is in three parts. Part I outlines the general Congregational position as to the Faith—evangelical, reformed, but with no obligatory creed or confession ; as to the Bible—the progressive revelation of God's Word to mankind, to be understood in the light of all available insights ; as to the Church—the gathered church acknowledging no unquestionable authority but Christ Himself, yet eager to be in full communion and true unity with all other Christians, who together constitute the Universal Church ; as to the ministry—not an egregious order, but a means of rendering dedicated service to Christ and His Church. This section of the book is very well done, and gives a clear and honest picture of 'middle-of-the-road' Congregationalism. We of course have, and are glad to have, our liberal and orthodox wings. But none can deny that here is a true account of the average view.

Part II gives an account of the organisation of Congregationalism. The autonomy of the local gathered church is described, with explanation of the place and nature of the Church Meeting ; then follows an account of County Unions, Provinces, National Unions (notably the Congregational Union of England & Wales), and the International Congregational Council. Mention is made of the London Missionary Society and the Commonwealth Missionary Society, and the section ends with a description of our co-operation with other Churches through the Free Church Federal Council, the British Council of Churches and the World Council of Churches. The Free Church Federal Council comes in a footnote, as though an afterthought. That is an error of proportion which will surely be rectified in the next edition—and may there soon need to be one ! The concluding section, Part III, gives pen-pictures of about a dozen typical churches, urban and rural, old and new. This is a useful idea, and gives a good impression of the on-going Church, encouragements, difficulties, and all.

There is frequent quotation from the *Statement of Belief* of the Congregational Union of Scotland, which suggests that we might well produce something similar. It is also useful to have a Church Covenant set before us (pp. 28 and 29). The information is quite up-to-date, though changes now on the way may cause a few alterations in the next edition. This book may well stimulate desire to know more, in which case there are suggestions at the ends of some of the chapters, and a useful list on the back cover.

A. R. Vine.

The Life of Jesus. By Leslie F. Church. 263 + xiii pp. Epworth. 15s.

So many scholars have attempted to write the life of Jesus, and so much fresh material is available today (but lacks coordination) that to attempt a new 'Life' is a daunting task. Dr. Church has tried to give a

consecutive account in plain language. It is difficult to know for what age-group he writes—the dedication fails to tell us. The scholar will not be satisfied, because the author does not emphasise adequately so much which is now regarded as of very great significance (e.g., the Voice at the Baptism, the confession of Peter, the Transfiguration, the Johannine speeches), he has not succeeded convincingly in his attempt to dovetail John and the Synoptics into each other or to face the problems of the chronology and historicity of the Fourth Gospel, and he has missed much of the modern interpretation of the parables. The general reader, on the other hand, might well have preferred in this age of many modern translations to have the conversations of the Gospels in modern dress and not in a mixture of Scripture phraseology and paraphrase, and to have some guidance about the findings of contemporary scholars. But one ought to pay tribute to the serious intention of the author and to the sense of conviction and of commitment which runs through the book.

W. Gordon Robinson.

About the Bible. By Frank W. Moyle. 182 pp. Bles. 16s.

The book's purpose is " simply to draw attention to some of the main features of the Bible " (p. 122), and it ably fulfils its stated aim. Written in a popular and readable style it contains many ideas which give rise to sermonic themes, as, for instance, Jeremiah on Church-going (p. 22f.), or the comment on Dives, " it is not until he is officially dead and buried that he wakes up to the great realities of life here and hereafter " (p. 139). In line with current trends Mr. Moyle sets out to relate these " main features of the Bible " to contemporary life, accepting fully the findings of the scholars, and attempting a 'reasonable' approach to it. On the whole one is quite in agreement with his interpretations, though the apparently unquestioning acceptance of Ezra as before Nehemiah (p. 37) evades a very debatable question, and his remarks on the sign of Immanuel (p. 114f.) would hardly be accepted by many eminent scholars from George Adam Smith onwards. These, however, are minor matters in a book which can be cordially commended for ministerial reading as an illustration of the way to 'put over' the Bible's message. A. M. Price.

The Lively Oracles. By E. M. Howse. 224 pp. Allen & Unwin. 20s.

This book achieves what it sets out to do, " to piece together from the commonly accepted conclusions of research scholars a simple, clear outline of history which would enable the Bible readers to relate the varying books to their times and circumstances." But this is much more than a popular 'Introduction' to the Literature of the Old Testament. It is a lively, thrilling panorama of history as depicted in the Old Testament. The chapters were originally sermons in a series, delivered to a congregation in Winnipeg, on " The Making of the Bible." The book is divided into three parts, " The Law and the Prophets," " Our Prophetic Heritage," and " The Writings." The language is colourful and there is abundant sermon illustration. The 'ordinary reader' will enjoy the book and be led to a deeper appreciation of the Bible. The author has read widely. He occupies a 'middle of the road' position but has taken account of modern critical scholars. Technical questions of date and authorship are noted but not obtruded. A very good chapter is the one entitled " History and Fiction." It deals with the kind of history found in Chronicles, Ezra, Nehemiah, Ruth and Jonah. Altogether, a sound and satisfying guide to the Old Testament.

James Wood.

The Gospel of Luke. By William Barclay. 814 + xviii pp. Saint Andrew Press. 12s. 6d., paper 6s.

The Letters to the Corinthians. By William Barclay. 298 + xviii pp. Saint Andrew Press. 12s. 6d., paper 6s.

According to St. Paul. By H. F. Mathews. 110 pp. Epworth Press. 7s. 6d.

Dr. William Barclay has set himself a formidable task in planning to write a commentary on each book of the New Testament; but the project goes ahead and here are two new volumes of the "Daily Study Bible." The scheme of each book is to provide a simple new translation and then to comment by sections rather than by verses. These volumes, like their precursors, are written with clarity, with a background of great learning made simple, with a careful exposition of the meaning of words, and with vivid and rich illustrations. The reader is continually refreshed by new insights or by old truths luminously re-explained. These commentaries are so helpful and so attractive that it may be thought to be carping if one points out some faults which could usefully be eliminated from commentaries yet to appear. There is a tendency to moralise and to say that this or that passage "tells us certain things" which are then enumerated; and there is a tendency to a carelessness about quotations both in actual words and in ascriptions of authorship (thus what seems to be a Bengel quotation is ascribed to Beza, a La Rochefoucauld maxim to Dr. Johnson, the advice of the 'serious man' to John Wesley about solitary religion is credited to Wesley himself, and George Fox gets an unnecessary 'e' on the end of his name). But these are minor blemishes on what are admirable books which cannot fail to have the wide circulation they deserve.

Mr. Mathews, who is a lecturer in Alsager Training College, offers a useful study-course in Paul's letters designed for fifth and sixth formers and ordinary church-members. After an introductory chapter, he takes each letter in its probable chronological order, sketches its background, gives a summary, shows its distinctive message, and provides questions for discussion. The book is good, especially so on Romans and I Corinthians.

Flame in the Mind. By Gordon Lewis Phillips. 118 pp. Longmans. 5s. 6d. (paper 3s. 6d.).

The Bishop of London's Lent Book by the Rector of Bloomsbury is unusual, being neither strictly devotional nor theological but an introduction to the Fathers. The title is borrowed from Justin Martyr; with I Peter as a link between New Testament times and the times of the Fathers, the author deals with Ignatius, Justin, Tertullian, Clement of Alexandria, Origen, *The Address to Diognetus* and the *Didache*. The book is informed, graceful and witty, and shows wide acquaintance and sympathy with the subject. It contains also three good pages which point the way to further reading. Written from the 'Catholic' and 'litugical' point of view, it presents that view winsomely; but one could have wished that the author had been a little more attracted to Tertullian and that he had omitted the one or two side-kicks at 'Reformation protestantism.'

Richmond Hill Story. By J. Trevor Davies. 131 pp. Independent Press. 8s. 6d.

Richmond Hill, Bournemouth, is beyond doubt one of our great Congregational churches, as all will testify who have on holiday joined in

worship with its thousand members. Dr. Trevor Davies, the present minister, is fortunate in having a good story to tell in its centenary year (1956) ; the church is fortunate in having him as its historian. Services and Sunday School work had begun a little before the end of the first half of last century, but the covenant was entered upon on September 3rd 1856, and the centenary was celebrated last autumn. Dr. Davies gives a most readable account of the church in its difficult days and its great days, and of its outstanding ministers and members. Its glory is in its self-sacrificing planting of other causes and churches in and around Bournemouth, seven in all, culminating in the new church at East Howe built and paid for at a cost of £14,000 to mark the end of the first century. The book contains a specimen sermon from each of the last four ministers : so far from being merely make-weight to produce a book of reasonable length, they are a most interesting commentary on the four preachers, their methods, their message, and the people and the situations to which they were speaking. W. Gordon Robinson.

Sursum Cords. By Sydney H. Moore. 127 pp. Independent Press. 8s. 6d.

Hymnology, as the ex-Headmaster of Silcoates rightly says in his Preface, is a study whose practitioners are more notable for their esoteric enthusiasm than for a passion for accuracy. Having taken to task the 'dabbling amateurs' in forthright words, Mr. Moore proceeds to give us as delightful a book as could be written within the field. The book is a series of studies of German hymn writers, but, concealing its erudition with deceptive grace, it is much more than a book about hymns. It is a valuable commentary on the history of German Protestantism by one who knows the subject and the language thoroughly. The last chapter is for German-readers only, since it contains a number of untranslated passages. But that does not in any way limit the usefulness of the rest of the book for any who wish to stick to the vernacular. The great thing is that at every point the book can be trusted on facts and respected on judgments ; and withal it is a pleasure to read.

The Self-Taught Country Organist and Choirmaster. By Marmaduke P. Conway. 94 pp. Canterbury Press. 8s. 6d.

There must be hundreds of organists in our churches to whom this book would be a godsend. No organist's library is complete without Dr. Conway's other books, *Playing a Church Organ* and *Church Organ Accompaniment* ; and while this book is the most elementary of the three, designed for the beginner, the organist who realises that much of his work consists in re-learning the rudimentary things will wish at once to add it to the other two. In a small compass Dr. Conway covers all the ground indicated in his title : a musician who can play the piano but has never seen an organ before could, called on at short notice, accompany a simple service at once with some feeling of security after reading this book through and making a beginning on putting its precepts into practice. All is done with friendliness and with the authority of a distinguished lifetime's work in the service of church music. Erik Routley.

Henry Francis Lyte and the Story of "Abide with Me." By Henry James Garland. 196 pp. Torch Press (Manchester). No price stated.

This book, published more than five years after its author's death, contains a biography of H. F. Lyte, followed by a large number of quota-

tions from letters received from people to whom the famous hymn has brought religious comfort. There is a selection from Lyte's works at the end.

In Praise of Nature, Books I and II. Words and music by MARIE CLEEVE DAINTON. 16 pp. each. Independent Press. 4s. 6d. each.

Book I contains hymns for the Kindergarten, Book II hymns for small children. Words and music have a degree of simplicity and charm which will make these books a useful addition to the musical library. But there are certain inevitable consequences from sameness of theme, author and composer. A. R. V.

The Blessing of Belief. By GORDON POWELL. 123 pp. Hodder & Stoughton. 7s. 6d.

This book attempts to answer the enquirer who wants to know what he ought to believe and why. It covers an immense range of thought in a very small space. The author begins with the philosophical arguments for the existence of God and ends with evidences of the effectiveness of spiritual healing. It is obvious, of course, that space does not permit anything more than a few pages upon subjects on which whole books have been written. Within his narrow limits, however, Mr. Powell has managed to say something significant about each aspect of doctrine which he has chosen for treatment. The book is attractively written and produced, and is just the thing to put into the hands of an intelligent enquirer.

Man Takes a Drink. By JOHN C. FORD. 96 pp. Burns & Oates. 6s.

The Professor of Moral Theology at Weston College, Massachusetts, has written a sober book upon a subject which often arouses angry passions. He nails exaggerated statements made by total abstinence societies on the one side and by brewers on the other, and gives useful facts about the properties of alcohol and its physiological and psychological effects. The practice of virtue is the course which he inculcates as the way Christians should act in regard to the use of alcohol. That will mean sobriety for all, and total abstinence for some. He deals ruthlessly with the viewpoint of those who drink to get a kick out of it, but believes that moderate drinking has its legitimate place in life in giving mild relaxation and cheerfulness. Total abstinence is commended when it is undertaken for Christ's sake. He looks upon it as the giving up of something good in order to do something better. It goes without saying that fanatical total abstainers will not like this book. Your reviewer however, an abstainer himself, found its main thesis convincing.

In *Being and Believing* (Hodder & Stoughton, Cloth 7s. 6d., Paper 4s. 6d.) Canon Bryan Green has gathered together the religious articles which he has been contributing to a women's weekly over a period of years. He expounds the profound truths of Christian theology and ethics in brief and readable essays. He writes simply, but never descends to being merely 'popular'. These short articles could well be read at women's meetings when no speaker is available.

At the House of the Interpreter (Independent Press, 6s.) is a collection of 46 studies by Dr. Robert Dunkerley suggested by texts from the Bible. He offers them in the hope that fellow ministers may find here germ-

thoughts from which sermons may grow. Without being particularly striking they are well done and make pleasant reading. The illustrative material indicates the well-furnished mind from which it comes.

Evidence of the Unseen by Catherine Baird, and *Power and Glory* by Harry Dean (Salvationist Publishing, each cloth 6s., paper 3s.) both comprise a series of devotional studies. The former makes delightful reading both because of its spiritual insight and its interesting illustrations. The author finds her 'evidence of the unseen' in nature and in the life of men. She writes upon deep matters with a graceful touch. The latter book is an attempt to work out the meaning of 'the power and glory' by an interpretation of the events of the life of Jesus. Simple people could read it, and learn from it. The thought is clear, and the print is large.

Prayers and Bible Readings for Young Wives' Clubs by Marjorie Shave (Independent Press, 2s. 6d.) will be found useful by those who lead women's prayers. They rise from the needs and joys of life in the home, and will express the longings of many women. CHARLES HAIG.

The Sole Survivors. By FREDERICK H. WISEMAN. 87 pp. Epworth. 4s. 6d.

This play, described as a thriller in three acts, is eminently suitable for scout troops and for youth clubs where there are plenty of boys in their mid-'teens. The scene is set in a farmhouse in England. There has been a world-wide atomic disaster (which is not described in detail) and the sea floods in over Europe and Great Britain, and only one or two small islands remain above the water. The farm stands upon one of these, and gathered into it are eleven boys whose ages range from 13 to 18 years. Among them are a West Indian, a German, an amateur pilot, a student and a farm labourer. The plot concerns the struggle for the leadership of the little community between Ted, the 'wide-boy', a lover of violence (the knife, the cosh, the gun) and Martin, the liberal, who, together with the West Indian sees beyond the immediate problems of providing food to the deeper questions of culture and faith. The dialogue is racy and alive, and the play moves naturally to a good climax in a final show-down between Ted and Martin. The result of this show-down is the 'conversion' of Ted. This is as convincing as such last-minute changes of heart ever are, and probably plays much better than it reads. There is some good character-drawing here, and the issues that are dealt with are the right and important ones. Worthwhile.

Originally produced on B.B.C. Television, *Flame in The Forest* by Cyril J. Davey (Epworth, 1s. 6d.) is a taut little play about the conflict in Africa between white and black, and between African Christians and African revolutionaries. Whilst it is limited in scope, it says what it does say very well indeed. Would do well in a Church Hall for a missionary occasion, and would provide welcome relief from the more sentimental missionary type of play.

The newest in the Fleet Drama Aids series is *Rescued*, by E. Muriel Duckett (Independent Press, 1s.). This is a tidy little dramatisation of the story of Moses in the Nile rushes. It is designed for little children, and is very well done indeed. It is quite simple, and quite beautiful, and well within the capacity of the average Sunday School group.

In the Fullness of Time is a Nativity play by Gladys Littlechild (Methuen, 2s. 8d.). STUART JACKMAN.

Attention has been drawn before in these columns to that re-examination of their churchmanship and theology which is going on in the Society of Friends. A further step is taken by *Friends and Truth* by Richard K. Ullmann (Friends Home Service Committee, paper, 4s. 6d.). This is a long essay devoted to the relation between certain original and fundamental Quaker ideas and certain modern schools of philosophy, in particular between the idea of Truth in Quaker thought and in the teaching of Jaspers, a representative existentialist. As Dr. H. G. Wood says in his Preface, the essay does not make easy reading: but one would not expect that of what is undoubtedly a piece of original thinking.

In *The Twelve Together* (The Iona Community, 7s. 6d.) T. Ralph Morton has written a book which should be of particular interest to the 'gathered churches'. He stresses that the Disciples were called and trained as a group, and that if the Church would know its task it must study that training. The last book on the subject was written eighty years ago! The subject and the treatment are both fresh and stimulating.

One is repeatedly impressed with the seriousness with which preaching is taken in America. Books on the subject abound. None are more serious or competent than those of Prof. A. W. Blackwood. We now have his *Planning a Year's Pulpit Work* (The Saint Andrew Press, 18s.). Whether one accepts the counsel and plans so closely and so far ahead or not, the book teems with ideas and suggestions.

The Epworth Press is to be warmly congratulated on the new series of "Wyvern Books," 2s. 6d. each, the first six titles of which are to hand. They are *The Transforming Friendship* by Leslie Weatherhead, *Why Jesus Never Wrote a Book* by W. E. Sangster, *Your God is Too Small* by J. B. Phillips, *The Shining Highway* by H. L. Gee, *Through Open Windows* by Rita F. Snowden, and *Practical Christianity Today* by Donald Soper. Here is something, and something good, for every taste.

Emblems and Badges of God's People by Gustave Isely (Salvationist Publishing & Supplies, paper, 3s. 6d.) is fresh and exceedingly interesting. Commissioner Isely gives us the story of no fewer than 26 Christian symbols and badges.

Mildred Duff by Madge Unsworth (Salvationist Publishing & Supplies, cloth 7s. 6d., paper 5s.) is the biography of a high-born lady who became a Salvation Army officer in 1886. Mildred Duff gave thirty years' service in Army journalism particularly to the young, and her service bore abundant fruit.

From the same Press comes *Sussex Yeoman* by Alfred J. Gilliard (cloth 4s., paper 2s. 6d.). It is the life of Commissioner Charles Rich, a man of quiet, persistent and persuasive speech and life.

Also from the same Press comes *Jesus and Our Need* by Frederick L. Coutts (paper, 3s.) and bearing the sub-title "Guidance from the Gospels for Young Salvationists." Seventeen short chapters bring the light of

Christ to bear on life-situations, problems, temptations, joys and sorrows. The teaching is sound and positive.

A revised and enlarged form of the oft-reprinted *Children's Worship* now comes from the Religious Education Press under the title *Junior Worship* by E. H. Hayes and J. K. Meir (boards 5s. 6d., limp 4s.). The Junior Leader must have this book, for its counsel, for its list of best Junior Hymns, and for its specimen Orders of Worship.

Kings and Prophets by Elsie Broadie (R.E.P. 6s. boards, 5s. limp) is volume two of *The Chosen Nation.* It tells the story of the period from David to Hosea bringing out the purpose, the advancing purpose of God, revealed in that history. One can only say that the book well deserves the commendation of Prof. H. H. Rowley given in his Foreword.

Adventure at Dillingdon Dene by Irene Byers, and *Adventure at Dale House* by Eileen Mayler (Epworth Press, 5s. each) are two attractive stories by practised writers, for 12-year-olds and preferably girls.

Mr. Twink Finds Out by Freda Hurt (Epworth Press, 7s. 6d.) is another story about Mr. Twink the cat detective. Children and grown-ups alike will find this book immense fun. Its cleverness is matched by the engaging illustrations by Nina Scott Langley.

Christ and Women by Harry Wilkinson (Epworth Press, paper 3s. 6d.) consists of ten talks to women. They deal with home-making, its opportunities, problems and rewards. The matter is sound and the manner of presentation is excellent.

For a generation the name Peake stood for what was progressive in Biblical studies. It was fitting that the first Peake Memorial Lecture should be given by a noted Old Testament scholar, Principal Norman H. Snaith on *The Inspiration and Authority of the Bible* (Epworth Press, paper 3s. 6d.). The 40-odd pages are packed with information and suggestion. It ought not to be missed by any serious student of the Bible.

The ideal book on Church Membership still has to be written. But there are useful books, and a very useful book is *What About Church Membership?* by Derek H. Stockwell (Independent Press, paper 5s.). This book grew out of material tried out in membership classes. It deals with Church History, The Gospel, The Bible, Prayer, The Sacraments, and Joining the Church. It may very profitably be placed in the hands of members or members-to-be, and it may guide the minister in his own preparation-class.

JOHN WILDING.

Two useful pamphlets for any wishing to be introduced to the modern understanding of the Bible are *Fundamentalism and the Bible* by T. F. Glasson (Epworth Press, 9d.) and *The Historical Trustworthiness of the Gospels* by G. H. Boobyer (Friends Home Service, 1s.).

Independent Press publishes two more B.B.C. talks: *You're the Man I'm Getting At* by W. Gordon Robinson and *The Seamless Robe* by Lord Hemingford, 1s. each. James S. Stewart lectures on preaching in *Exposition and Encounter* (Berean Press, Birmingham, 2s.).

When Christ Comes Again consists of a series of sermons expounding direct Biblical teaching on the Second Coming, Heaven and Hell. It is by a theologian and preacher of the South African Dutch Reformed Church, J. J. Müller (Marshall, Morgan & Scott, 7s. 6d.).

Adjustment through Faith by Erastus Evans (Epworth Press, 1s.) provides a brief introduction to spiritual healing.

Fred Moorhouse gives pacifist testimony in *A Stake for the Future* (Fellowship of Reconciliation, 1s.).

The Church of England and the Anglican Communion gives a concise description of Anglican work and witness at home and overseas. The booklet is well produced and pleasingly illustrated. It is by Canon C. K. Sansbury and is published by the Church Information Board at 2s. 6d.

In *A Brief Dictionary of Quakerism* Horace B. Pointing presents a useful summary (Friends Home Service, 2s. 6d.).

The Flame that Cannot be Quenched by A. Graham Ikin consists of gracious parables and reflections on life. The author is a woman of considerable knowledge and insight (Epworth Press, 7s. 6d.).

Every Child's Pilgrim's Progress is a condensation and simplification of John Bunyan, but with the retention of as much of his style and language as possible. It has been done by Derek McCulloch, and has been done sympathetically and well. He also provides a short Introduction. There are five coloured illustrations by Geoffrey Fletcher (Epworth Press, 10s. 6d.).

The Ark at the End of the Garden provides just over thirty stories suitable for telling to boys and girls in church, school or home. There is fact and fancy, history and legend. They are by Rita F. Snowden, and published by Epworth Press at 5s. A. R. V.

MISCELLANEA

The Sane Society. By Erich Fromm. xiv + 370 pp. Routledge and Kegan Paul. 25s. (International Library of Sociology and Social Reconstruction.)

Erich Fromm's latest work complements his earlier book, *The Fear of Freedom*, written over fifteen years ago. He then showed how totalitarian movements appealed to a deep-seated craving in man to escape from freedom ; the present work describes and analyses life in the 20th century democracies as a similar flight, but proceeds to concrete suggestions for the functioning of a sane society.

The aim of the socio-economic development of the Western world is that of the materially comfortable life, relatively equal distribution of wealth, stable democracy and peace ; but if the statistics compiled by the World Health Organisation are to be believed, those countries which have come closest to this aim reveal the highest rates of homicide and alcoholism among their populations. These figures illustrate drastically the truth that " man doth not live by bread alone," and that modern civilization leaves men bored and seeking pathological ways of escape from it.

The author defines man's needs by what he calls a 'humanistic psychoanalysis' which asserts that the basic passions of man are not rooted in his instinctive needs, but in the specific conditions of human existence, in the need to find a new relatedness to man and nature ; and he analyses this need by means of the concept of *alienation*. Man is alienated from himself. An ever-increasing division of labour, mechanization of work and size of social agglomerations have made him part of the industrial machine. He experiences himself as a commodity, and his aim is to sell himself as profitably as possible on the market. His happiness is identical with the consumption of newer and better commodities such as music, films, plays, fun, sex, tobacco and alcohol. Not having a sense of self except that which conformity with the majority can give, he is insecure, anxious, and depends upon approval. His fundamental choice is not between Capitalism and Communism, but between *Robotism* and *Humanistic Communitarianism*: between a state in which man will destroy the world and himself because he cannot stand the boredom of a meaningless life, and a society in which man relates to man lovingly, rooted in bonds of brotherliness and solidarity, worshipping no more the works of his hands.

Dr. Fromm is a splendid iconoclast with courage to defy what is called commonsense. He writes from the Humanist and not from the Christian standpoint. His book is worthy of the closest study ; it is excellently printed and indexed ; and every serious reader will set it down with a sense of gratitude and indebtedness to its author. Conrad Bonifazi.

Dying We Live. The Final Messages and Records of Some Germans who Defied Hitler. Edited by Helmut Gollwitzer, Käthe Kuhn, and Reinhold Schneider. The Harvill Press. 224 pp. 16s.

This admirable and moving volume is a collection of last letters written by over fifty Germans who defied Hitler between 1933 and 1945, most of whom were executed during the war and a number of them for complicity in the ill-fated attempt to assassinate Hitler on July 20, 1944. The names of many were previously unknown to us ; they include those of young people, priests, ministers, politicians, diplomats, nuns, poets, soldiers. Some of them, however, are those of members of famous and ancient

families: Count Yorck von Wartenburg, Count Schwerin von Schwanenfeld, Helmut Count von Moltke, Adam Freiherr von Trott zu Solz, Ernst von Harnack. Some were members of the Kreisau Circle which was the motivating group behind the conspiracy. They were men of profound Christian piety, the flower of the German aristocracy and the very leaders whom post-war Germany required. Yet they and hundreds of others (see, for background, Fitzgibbon's *The Shirt of Nessus*) were destroyed by the National Socialists. One of them, Adam von Trott zu Solz, I knew as a Rhodes Scholar at Balliol and before that; as long ago as 1929 I met his family in Berlin; afterwards he entered the diplomatic service and during the war tried to arrange a negotiated peace with the Western powers, who gave neither him nor the conspirators of July 20 encouragement or help. Perhaps it was necessary that Germany should drink the cup of retribution full to the brim. Indeed, all the letters in this volume show what an unspeakably horrible thing National Socialism was.

It would be misleading however to suggest that this book has to do with political involvements alone: it is above all else the confessions of pious Christians who did not fear death because of their utter trust in the Divine love and guidance. Through these letters we are given glimpses into the minds of people often on the last day of life and into a faith of amazing quality and endurance.

The Church and Theology in Today's Troubled Times. By J. L. Hromadka. The Ecumenical Council of Churches in Czechoslovakia. 94 pp. No price stated.

Readers of Professor Hromadka are by now doubtless somewhat weary of his continual criticisms of the Western Churches and of Western states and of his complete freedom from any criticism whatever of the Communist régimes. Thus the December bulletin of the Protestant Churches of Czechslovakia takes the form of an article by Dr. Hromadka on the Hungarian tragedy which we in the west, it seems, have completely misjudged because we are anti-Soviet rather than pro-Hungarian. Indeed, he refers with approval to *condonation* of the Russian intervention on the grounds that it prevented further bloodshed; and in the November bulletin it is stated, with complete disregard for the fact that not 12 per cent of the Hungarian people are Communist, that the Hungarian revolution was engineered by reactionary representatives of an obsolescent society. It is necessary that readers of Dr. Hromadka's booklet should be aware of his wholly one-sided attitude and of his refusal to utter a word of condemnation of anything Communist. In it he describes in lyrical terms his visit to China (where he spent no more than seventeen days), and repeats the now familiar story about the harm done to Protestanism in China by Western missionaries. On the other hand, Dr. Hromadka's analysis of the present and his prognosis of the future situation confronting the Church, both in the East and in the West, deserves attention, for he is nothing if not challenging. But are we in the West really as rapacious and moribund and obsolete as he would have us believe, and though the future may be shaped by the great Asian nations, is Communism really so flawless? It is regrettable to have to question a man's intellectual integrity, but I question Dr. Hromadka's.

Appointment with Mars. By Edwin Foley. The Fellowship of Reconciliation. 16 pp. 1s.

This is not a story about Space Men but an account by the Rev. Edwin Foley, a Baptist minister, of the German occupation of Guernsey. Mr.

Foley is a pacifist and attributes the non-molestation and the humane, even friendly, treatment of the Channel Islanders by the Germans to their having voluntarily disarmed themselves and offered no resistance. This, in Mr. Foley's view, spared them the more cruel fate handed out to other occupied territories. He does not, however, attempt to explain why several million unarmed Jews were murdered, nor does he suggest that, had Britain adopted the same methods as the inhabitants of Guernsey, the Germans might still be in occupation of the island. Mr. Foley succeeds in showing, however, that even between enemies barriers could be broken down by a common Christian faith. GERAINT V. JONES.

Challenge to Heritage. By RUTH ANDERSON OAKLEY. 124 pp. The Saint Catherine Press. 6s.

Problems of Adolescents. By H. EDELSTON. 174 pp. Pitman Medical Publishing Co. 20s.

The Art of Marriage. By MARY MACAULAY. 110 pp. Delisle. 7s. 6d.

The above three books are definitely companionable and complementary. They deal with life from the young child to the years of marriage. Inevitably there is some overlapping, but on the whole the respective viewpoints are much in harmony, and I would strongly recommend that they be read together and in the above order.

Ruth Oakley writes with an attractive, racy style which cannot fail to convince the reader that she is impatient with our modern social set-up as it affects the child. She hits hard at the muddled thinking of reformers who create conditions that make it more and more difficult for the child to develop naturally. She has something very pertinent to say to parents who fail in helping the child to realise the importance of striving to achieve its needs ; and she appeals to masters and mistresses to " resist the form-filling which is wasting their valuable time and energy, which might be given to the child." Our modern, mechanized age is sapping individuality and destroying children's chances of responding to " the great causes which succour humanity." Modern films, even for children's Cinema Clubs, and plays come in for a real bombardment because of their adverse effect on young lives. Considerable references are made to "The Family", and many parents will profit from carefully reading this chapter and the one on " Discipline and Training." The author quite rightly points out that parents and their substitutes do not always trouble to understand what is going on in their child's mind, and much wisdom is gleaned from her observations. What I like about this book is its frontal attack on the present I—IT relationship of parents and society with the child. If children are to be given their rightful heritage, then there should be an immediate I—Thou relationship between them and the adult.

Dr. Edelston has presented us with an exceedingly well balanced approach to the adolescent's problems. His book is based on the questions put to him by young people whom he met in their clubs. The manner of his answers is frank and unequivocal. Perhaps the title is a little misleading, because it deals with the sex problems of the adolescent rather than with many others ; though wherever he had opportunity he related the questions and his answers to wider issues. In the first part the author deals with " The Scientific Challenge to Morality," " Sex Instruction " and " Sex Education," and with the nature of the experiment the author approved for obtaining his data. The second part is a record of the Questions and Answers, ranging from Sexual Freedom and Trial Marriages

to Personal and Social Problems. Throughout the book there is much debunking of the many false implications and wrong interpretations of Freud's treatment of sex, and no one is better qualified for doing this than Dr. Edelston, who is an analyst of no mean distinction. He readily agrees that " in the last resort only truly religious orientation can direct us to ultimate moral values." But to avoid the " gap between the factual and the ideal " it is better to begin with " accepted biological and social values," rather than with "exhortation (and admonition)." In this way adolescents can be brought to a fuller realisation of the ideal and religious approach to their personal problems. I need hardly write that here is a book which gives full value for money and for those engaged in helping young people to sort out their problems, it is one of the best obtainable.

" The Art of Marriage " is a fascinating treatment of what is required of those who wish to succeed in the sphere of marital relationships. Dr. Mary Macaulay writes from her experiences of helping married couples to deal with their difficulties adequately. She makes it clear that many a marriage might have started off on the right footing had there been some clear understanding of what 'falling in love' means and involves. The preparation for marriage is a much neglected subject, and it is better learnt by young lovers themselves than taught by parsons and social workers. Let them read what Dr. Macaulay has to say and they will greatly benefit from her commonsense approach. It frequently happens that ignorance of the intimate physical side of marriage destroys its happiness, though where there is compatability and co-operation the way of knowledge can be found, and here the author is of great help. She presents the reader not only with the physiology of sex, but points out delicately what can be done emotionally for complete satisfaction in the marital sex relationships. But there is much more to be learnt for marriage to succeed, and once again there is some sound advice for those who tend to be jealous and possessive. If the Art of Marriage is well learnt then the family life is likely to be happy, and what Dr. Macaulay says on this subject is worth reading, particularly for mothers who wish to continue in their professional or vocational spheres. At the end of the book there are two instructive appendices, one on 'Subfertility' and the other on 'Contraception'. Both author and publisher are to be congratulated on the production of a book that is readable, sensible and reliable in its information.

W. E. Sargent.

The Union of Democratic Control provides frank comment on two contemporary problems: *What really happened in Hungary?* by Basil Davidson (1s.) and *The Seychelles Story* by Charles A. Roach (6d.).

To organise and conduct a really successful party or social is by no means easy. Three books have just been issued by the Epworth Press which together provide guidance and material for such events from the age of 3 to the age of 80. They are by Joyce Nicholson, and each is priced at 2s. 6d. The titles are *The Children's Party and Games Book, Successful Parties and Social Evenings*, and *Games Competitions and Quizzes*. The titles indicate the general limits of each book, though there is inevitably a certain amount of overlapping. They are very reasonably priced, and those responsible for organising parties and socials in church, home or elsewhere, will do wisely in buying all three. Even the most experienced will find at least a few new games, useful variations on familiar ones, and shrewd hints on management.

PERIODICAL PUBLICATIONS

Hibbert Journal (January) includes 'After-Thoughts on Freud' by Prof. E. S. Waterhouse; 'The Absence of God' by Dr. W. H. Poteat; 'Myth, Metaphysics and Reality' by Rev. B. M. G. Reardon; 'Christianity & History' by Rev. C. B. Armstrong; 'The Vatican Excavations & the Tomb of St. Peter' by Dr. J. G. Griffiths; 'Concerning St. Mark's Conception of Secrecy' by Dr. T. A. Burkill; 'The Dilemmas of the Christian Marriage' by P. R. Boyle.

International Review of Missions (January) does not contain the customary Survey of the Year. It includes 'Some Reflections on the Near and Middle East' by Dr. Norman Goodall; 'Currents in the South Pacific' by Rev. E. V. Newman; 'The Church in Africa faces 1957' by Rev. T. A. Beetham; 'Protestant Latin America' by Alberto Rembao; 'Asian Impressions' by Rev. Frank Short; 'Spiritual Aspects of the Plight of the Arab Refugees' by Rev. Horace McMullen.

London Quarterly and Holborn Review (January) is mainly devoted to papers read by British members of the World Methodist Conference held at Janaluska in 1956, including 'The World Church' by Dr. Eric Baker; 'Problems of Church Union' by Rev. Rupert Davies; 'Christians and the Modern State' by Rev. Ed. Rogers; 'Nuclear Knowledge and Christian Responsibility' by Prof. C. A. Coulson; 'Christian Education' by Prof. T. E. Jessop; 'The Bible in Education' by Pres. A. Victor Murray.

Christian News Letter (January) includes 'Negro and White in the Deep South' by Rev. Thomas R. Thrasher; 'New Life in the German Church' by Mark Gibbs; 'God, Man and the Land' by Stephen Carr. The Editor continues his discussion of the Near East.

Friends' Quarterly (January): 'George Fox: Healing and Spiritual Regeneration' by Joseph Pickvance; 'Rationalism and Quakerism' by Stephen Allott; 'Pattern in the Poetry of T. S. Eliot' by Henry R. Ecroyd; 'Rufus Jones: Friend' by Janet Whitney is reprinted.

Theology (January) includes 'Faith Healing and Faith Healers' by Dr. A. P. Waterson; 'On Teaching the Faith' by Rev. O. J. W. Hunkin. There are comments on the Liturgical and Biblical Movements in R.C. Church.

Yale Review (Winter) includes 'A Policy for the West' by R. Strausz-Hupé; 'Year of Decision in the Middle East' by Richard H. Nolte; 'The New American History and its Audience' by Russell H. Bastert.

Huntington Library Quarterly (November) includes 'Milton's Patriotic Epic' by Prof. Lawrence A. Sasek; 'The Proverbs in Swift's *Polite Conversation*' by Mackie L. Jarrell; 'Unpublished Letters of Ruskin and Millais' by French Fogle; 'Charles Kingsley visits Boston' by Prof. Arthur A. Adrian.

Evangelical Quarterly (January-March) includes 'Calvin's Interpretation of the Reformation' by Prof. W. Stanford Reid; '"Saith the Lord"' by Prof. E. Earle Ellis; 'The Matriarchate and Hebrew Regal Succession' by Prof. R. K. Harrison.

Expository Times (February) includes 'The Purpose of the Parables—A Re-examination of St. Mark iv, 10-12' by Prof. W. Manson; 'The Church of Scotland in the Last Hundred Years' by Rev. Stewart Mechie; 'Israel's Kings, Sacral and Otherwise' by Prof. W. Stewart McCullough.

Theology (February) includes 'Paper Church' by Rev. K. Haworth; 'A Russian Orthodox View of N.T. Textual Criticism' by Dr. R. P. Casey; 'James Ussher as Churchman' (Pt. I) by Prof. Norman Sykes; 'What is going on at Halton?' by Rev. Eric James.

Theology Today (January) includes 'Caste and Class in the Local Church' by Prof. Warren Ashby; 'The Scope of Ecumenical Education' by H. H. Walz; 'Unity and Diversity in N.T. Teaching regarding the Church' by Prof. Ed. Schweizer; 'Denominational Definition' by Rev. R. F. Shepard, Jr.; 'Christ, The Church and Reunion' by Prof. Norman Pittenger; 'A Baptist looks Backward and Forward' by Rev. Chas. R. Andrews.

J. M. P.